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THE
JEWISH EXPOSITOR,

AND

Friend of Israel.

MAY, 1824.

RABBI CROOLL TO THE REV. C. F.—K.

My dear Sir,

IN reviewing your present paper, I shall, at this time, take notice of one point, which is, that you say, "That God's two faithful servants, Elijah the prophet and the Son of David are indeed come, have visited your people; and that the Son of David will visit them. You are a reader of Christian books, and you surely must be struck with the remarkable fulfilment of the prophecies to which you here allude, in the character of John the Baptist, who came in the spirit and power of Elias to prepare the way of the Lord."

To which I answer, in the words of the prophet, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers," &c. Mal. iv. 5, 6.

By these two verses we are instructed,

1st, That the dreadful day means "the day of the restoration of Israel."

2d, That before the coming of

that day, Elijah the prophet will be sent to all Israel, to declare the good tidings of their redemption out of their long and dreadful captivity.

3d, That he will unite all the families of Israel to their God by a true repentance, and prepare them all to be deserving of the great blessing of that day, according to promise.

4th, That Elijah will not come as an angel, but as a man, and in the same state as he was on earth.

5th, That his name will not be changed to be called by a new name, viz. John.

6th, That he will not come in disguise to Israel, that they should be in doubt who he is, or ask him, "Who art thou?"

7th, That Elijah should be killed by Israel is not recorded in any part of the Old Testament, but the contrary; for he will be sent as a messenger of God, on purpose to bring back Israel to their God.

8th, It is well known that Elijah was taken up alive into heaven, and there he is like an angel, and *there he will continue to be until the restoration*; but a little while be-

fore it, he will come in the form of a man, and like the angel that appeared to the mother of Samson; his coming will be in great glory, and full of power to accomplish the will and pleasure of his God.

9th, That the coming of Elijah will not be in secret, or in the wilderness, but publicly.

10th, That Elijah will not come as a preacher, but as a messenger of God.

11th, That the people will not wander, or run in search of him, but he will come to the people, as it is recorded, "Behold, I will send you Elijah."

12th, Not only Jerusalem and all Judea shall see him, but all the twelve tribes, for his coming will be to the whole nation of Israel.

[A] And that Elijah is to come before the Messiah, and before the restoration, is also recorded in the New Testament, "And they asked him, saying, Why say the scribes that Elijah (or Elias) must first come? And he answered and told them, Elias verily cometh first, and restoreth all things." (Mark ix. 11—13.) "But I say unto you, that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come." (Matt. xi. 13, 14.) "But I say unto you, that Elias is come already, and they knew him not, and have done unto him," &c. "And he (John) shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord." (Luke i. 17.)

Here are proofs, both from the

Old and New Testament, that Elias is to come before the Messiah.

[B] Who is that people that is to be prepared for the Lord by Elias? Israel is that people. This is confirmed by the text, "Behold, I will send to you, Elias the prophet," but not to any other nation. Mark the expression, "to you."

[C] Let us now seriously examine the whole of this subject: Matthew says that John was Elijah, but is contradicted by Malachi the prophet; for he says, "I will send you Elijah," but not John. Again, Matthew says that Elias is come already, and they knew him not: this will produce the following question, Why did he come in disguise, by the name of John? But this also is contradicted by Malachi; "I will send you Elijah," says the prophet, but John is not mentioned. Now, if he was sent by God as a messenger, surely he would be known by the name of Elijah, or else the prediction of the prophet would prove not to be true.

[D] Luke says, "And he (John) shall go before him in the spirit and power of Elijah." This also is contradicted by Malachi, for he says, "I will send you Elijah the prophet;" but neither spirit nor power is mentioned; therefore, as the prediction of the prophet is the word of God, it must follow that the same Elijah which was taken up into heaven was not John. But Elijah is yet to come, and will be known by that name, according to the word of God.

[E] And that Elijah shall be killed is also contradicted by Malachi; for he says, "I will send you Elijah the prophet to turn the hearts of the fathers," &c.; but if he is killed, how could he turn the

hearts of the people? This would also prove that the prediction of the prophet is not true.

[F] Malachi says, "Behold, I will send to you Elijah the prophet before the coming of the great and dreadful day of the Lord." It is now past more than 1800 years, and yet that day is not come, even until this day. But *of what use was the coming of John?* could he turn the heart of Israel to their God? You know he could not.

[G] If he was sent by God, *why could he not accomplish the errand of God?* Thus we find that John could not prepare the people unto God, because he was John; but when Elijah shall be sent, he will be able to accomplish his message, because he will be the true Elijah.

[H] It is written in the first chapter of John, "And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? and he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then, art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No." Is not this a clear evidence of the New Testament, that John was not Elijah? Now Christ said that John was Elijah, and John said that he was not Elijah. Here I stop; and I shall look forward to the learned converted Jews for an answer and a clear explanation of the whole of this subject.

[I] There is yet another thing to be noticed, which is, that according to the New Testament John was Elijah, and that he was sent by God. If so, how could he deny it? or *how dare he to deny the message of God?* Was John a

stranger to the Old Testament? Certainly he was not. We read in 1 Kings, chapter xiii. that the prophet changed only part of his message; instantly he was killed by a lion. Also Jonah the prophet would not go with his commission to Nineveh, and fled from before God. He was immediately punished, for the Lord buried him in the belly of a fish.

All this was known to John beforehand. The question will be again, How could he deny his commission? However, all the knowledge which I am able to obtain by the whole of this long subject, must be included in a few words; that John was not Elijah, and if so, then the Messiah is not yet come; because Elijah must come first.*

(To be continued.)

REPLY TO THE FOREGOING LETTER
BY C. F.—K.

My dear Sir,

WHILE I cannot but rejoice that in your answer to my last paper (inserted in Expos. for Jan. 1824) you have entered upon a subject deeply interesting to Jews and Christians, a subject strictly of such a nature as should be noticed in the pages of this work, yet I must remind you and my readers that you have left the leading arguments of that paper untouched; and that taking up a new subject, and one that was but incidentally alluded to, you have passed by much that I advanced upon other important points; the truth and force of those

* The remainder of Rabbi Crooll's remarks will be inserted in a subsequent number in a similar manner, with the reply of our Correspondent C. F.—K. thereto, that our readers may judge of the objection and the answer together.

statements therefore remain unshaken. As I am now called upon unexpectedly to enter on the difficult and almost untried field of prophetic interpretation, (and that amidst personal and local occupations almost incessant,) I desire to do so with much diffidence, and with an earnest wish that so difficult a task had fallen into abler hands. May the blessing of the God of truth rest upon my endeavours, and may his cause be promoted, and his kingdom and dominion upon earth be advanced by all that we may state on this topic!

I am disposed to give you the full benefit of nearly all the twelve deductions which you draw from the words of the prophet Malachi iv. 5, 6, with the following exceptions, No. 10, and No. 11. Every messenger of God must be, in a sense, a preacher, one who delivers a message which he has received from on high. And I cannot admit that, because a person is "sent," he is not to be "sought after." Perhaps it will appear, before we bring this paper to a close, in what sense all that you here advance has been fulfilled in John, and what expectations we may yet indulge of a *future* and yet more minute as well as more glorious fulfilment of this prophecy. But before I call your attention to the great body of evidence deducible from the New Testament in support of John the Baptist's prophetic character, I must make one or two observations on some of your general remarks.

You observe, "That Matthew says that John was Elijah, but is contradicted by Malachi, for he says, 'I will send you Elijah,' but not John." This is, I apprehend, only an *omission*, and not a *con-*

tradition: though Malachi says, "I will send you the prophet Elijah," and omits to add, by the name of John, or the words "spirit and power," he is not *contradicted* by Matthew, who calls John by the name of Elias, or by Luke, who says that he came in the spirit and power of Elias. Again, you observe, "That Elijah shall be killed, is also contradicted by Malachi, for he says, I will send you Elijah the prophet to turn the hearts of the fathers, &c. But if he is killed, how could he turn the hearts of the people? this would also prove that the prediction of the prophet is not true." Is there any conceivable contradiction here? Might not the prophet be slain *after* he had done his work by turning the hearts of the fathers, &c.? Malachi foretells the success of Elijah; the evangelist narrates his death; hence you conclude that the evangelist and the prophet contradict each other. You ask, "Of what use was the coming of John? could he turn the heart of Israel to their God? You know he could not." An abundant answer will, I trust, be given to this question in the following sketch of the life and works of John; from which it will appear that he was of great use---that he did point the children of Israel to their God and the true Messiah---and that many of them obeyed his direction. And here I must quote the passages of the Old Testament which speak of the forerunner of the Messiah; and then we shall see whether they have been in any measure fulfilled in John or not. The first is Isa. xl. 3—5, "The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God," &c. The second is

Mal. iii. 1, "Behold, I will send my messenger, and he shall prepare the way before me," &c. And the third is the passage you have dwelt upon, Mal. iv. 5, 6, "Behold, I will send you Elijah the prophet," &c.

It will now be my endeavour to show from the New Testament in what degree these words were fulfilled in John; and in this attempt I shall call your attentive consideration to the whole Gospel account of this wonderful man: but as my limits will not allow me to quote all the passages at full length, I must request you to peruse my references. It is very easy to raise an objection or a cavil against one or two incidents in a narrative, or steps in an argument, but it will be difficult to overthrow the whole body of evidence in favour of John's right to the prophetic office of forerunner of the Messiah at his first advent.

Consider then, 1st, *The remarkable parentage of John, and the wonders attendant upon his conception, birth, and circumcision.* (Luke i. 1—80.) His father Zacharias was a priest, of the course of Abia; his mother Elizabeth, a lineal descendant of the house of Aaron. "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." They had no child, and were well stricken in years. In these points John resembled many of your greatest prophets and patriarchs: *Isaac, Jacob, Joseph, Samson, Samuel, &c.* were all descended from mothers who had been long barren. And in the wonderful vision of an angel which appeared to Zacharias in the temple, announcing his conception, there is a very striking resemblance to the vision, which appeared to

Manoah and his wife. (Judges xiii. 2—14.) And observe the message which the angel from heaven bore to Zacharias. He positively commanded him to call his son's name John, or Johanan, which means the grace or favour of the Lord, as Elijah means the strength and might of the Lord. God had wise purposes in thus casting a veil over the name of Messiah's forerunner. If John fulfilled the office, and did the work of Elijah, as attributed to him in the Old Testament, it is frivolous to cavil at the mere name. Nothing is more common than such figurative prophecies in the Old Testament. Messiah himself is foretold under a variety of different titles; but especially under the name of *David*. (See Ezekiel xxxiv. 23, 24.) "My servant David," I doubt not, you will admit means Messiah. Yet none can suppose that David himself would prove eventually to be Messiah, and appear as such in his proper person. Hos. iii. 5, is another striking parallel passage. And thus we shall see that the expectation of the personal appearance of Elijah upon earth, which prevailed at the time of Christ, was an error; the prophecy only requiring one in Elijah's character to appear before the Messiah. This the angel fully reveals in the passage before us, (ver. 15.) "He shall be great in the sight of the Lord, and shall neither drink wine nor strong drink: and he shall be filled with the Holy Ghost even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God." (This has reference to Mal. iv. 6.) "And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the chil-

dren, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord." Here the very prophecy in question is pronounced by an angel from heaven, even *Gabriel*, to be fulfilled in John! O that the Jewish people would believe the declaration! But let us review the narrative. Zacharias was unbelieving; like Abraham, in this instance, he doubted; and he was struck dumb and deaf, and continued in that state a living witness to the reality of the vision, until the circumcision of the promised child. God was true to his word, Elizabeth conceived, and at the appointed time brought forth a son; and her rejoicing neighbours and kinsmen assembled to name and circumcise the child on the eighth day. In obedience to the heavenly vision, the name of John was given to him; and immediately the tongue of Zacharias the priest was loosed, and he praised God and prophesied; and being filled with the Holy Ghost, he said, (ver. 76,) "Thou, child, shalt be called, The prophet of the Highest, for thou shalt go before the face of the Lord to prepare his ways, (Isa. xl. 3—5.) to give knowledge of salvation to his people, by the remission of their sins, through the tender mercies of our God; whereby the day-spring (Mal. iv. 2,) from on high hath visited us," &c. In all these things we find the *office* of John fully revealed and confirmed by revelations from God by miracle, and by the out-pouring of his Spirit. He was a Nazarite, set apart for his peculiar work, and, like many other prophets, he retired into the wilderness, and was a devoted recluse until the day of his showing or manifestation to Israel.

Consider, 2dly, *John's manifestation to Israel*. You complain of his *secrecy*, and of his concealment: yet nothing could be more public and almost universal than his manifestation. Observe his appearance; it was just such as the prophecies would lead us to expect. (John i. 6.) "There was a man sent from God whose name was John." (Matt. iii. 4.) "And the same John had his raiment of camel's hair, and a leathern girdle about his loins, and his meat was locusts and wild honey." How minutely like the description of Elijah's person as given in 2 Kings i. 8, "an hairy man," (or a man in an hairy dress) and girt with a girdle of leather about his loins?" His dress indicated that he came in the spirit of the ancient prophets. (See Zech. xiii. 4, Luke iii. 2, Matt. iii. 1.) In those days the word of the Lord came to him, (as it did of old to Elijah,) and he did baptize in the wilderness, and (Mark i. 4.) he came into all the country about Jordan. (Matt. iii. 5.) "Then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him confessing their sins." So great were the multitude, that he was obliged to seek a place where there was much water, (John iii. 23,) in order to baptize them. Nay, the chief priests and elders confessed, (Matt. xxi. 26,) "That all hold John as a prophet." And Paul tells us, (Acts xiii. 24,) "that John preached the baptism of repentance to all the people of Israel." Thus was John sent in the spirit and power of Elias to the people of Israel, and "they that feared the Lord," (Mal. iv. 2,) received him and believed his message, while the rest were hardened.

Consider, 3dly, *The manner in which John discharged his office as a forerunner of the Messiah.* He continually denied that he was any thing great himself, and pointed to Jesus as the illustrious Messiah whom he preceded. See this in Mark i. 1---3. John i. 6. Matt. iii. 2. His proclamation was, "Repent ye, for the kingdom of heaven is at hand!" (Luke iii. 4.) "As it is written in the book of the words of Esaias the prophet. (Isaiah xl. 3---5.) But John's most remarkable testimony of himself is given in John i. 19---28, wherein he denied that he was the Christ, or any one particular prophet: nay, wherein he says, "*I am not Elias.*" And this you suppose to be fatal to his character of the forerunner of the Messiah. But there is no real contradiction in this. He was not Elias, the Tishbite, the prophet; he was not Elias, in the sense in which the Jews, who spoke to him, understood it; he was a distinct person; yet in a *prophetical* sense he *was* the Elias of that day, for he came in *his power, character, and spirit*, to prepare the way of the Lord. He shows plainly that he knew his office, for he immediately declares, that he was "The voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias."

John makes similar statements respecting himself in Luke iii. 15--18. Also in his conduct towards Christ at his baptism in Jordan, we discover the same spirit. (Mark i. 9. Matt. iii. 13, &c.) *But in his testimony that he bore to Christ, on various occasions, he discovered himself very strikingly as his forerunner.* (John iii. 25---36.) In this passage there is a copious declaration, that Jesus, whom he preceded, was the Messiah. Again, (Luke

iii. 16, 17,) where John declares, that Jesus, the Christ, was at hand, to baptize with the Holy Ghost; that he was coming to purify his threshing floor, "and to burn the chaff in unquenchable fire." A striking parallel with Mal. iii. 2, 3, and iv. 1. (John i. 15.) "John bare witness of him, (that is, of Jesus,) and cried, saying, This is he of whom I spake, He that cometh after me is preferred before me, for he was before me!" Also, (John i. 29,) "where John seeing Jesus coming to him, said, Behold the Lamb of God, which taketh away the sin of the world!" Also, (John i. 30---37,) "I saw and bare record that this is the Son of God, &c." Now, it is an unquestionable *fact*, that a certain man, named John, did thus appear in Judea, professing to be sent from God, in the character of Elijah, as the forerunner of Messiah; that he did lead *many* to Jesus Christ as that Messiah; turning the hearts of believing Israel to the Lord their God; it is moreover certain, that, through his instrumentality, multitudes of Jews believed in that Jesus as their promised Messiah, embraced his doctrines, preached that Gospel to their brethren the Jews first, and upon their rejection of it, to the Gentiles also, who received it, and found it sufficient for their salvation, and who keep it unto this day. Whether this could be all an imposition, or whether this was the very true Messiah and his forerunner, you must decide for yourself upon the evidence adduced.

4. But I must call your attention to another feature in the Gospel history of John, which is of no little importance, to guide our judgment respecting him, viz. *The testimony which Jesus Christ bore to*

him. Under which head we shall encounter another difficulty which you have objected. (Luke vii. 24---27.) Where Jesus declares of him, that he "was more than a prophet." (That is, of an higher order and rank than any of the ancient prophets, being the immediate forerunner of the Son of God.) "For this is he of whom it is written, (Malachi iii. 1.) Behold I send my messenger, &c." Christ solemnly recognises the divine mission of John, and announces himself as that Messiah, whom he had preceded. Again, (Matthew xi. 11---15.) "Verily I say unto you, among them that are born of women, there hath not arisen a greater than John the Baptist, &c." (13.) "For all the prophets, and the law, prophesied until John." *They* had spoken of things *future*, *He* spake of things *at hand*. He closed the Jewish dispensation, and opened the Christian covenant to the people. He was the link that joined the two parts of God's eternal scheme of mercy and salvation. And adds Jesus, (14.) "If ye will receive it, this is Elias, which was for to come; (15.) he that hath ears to hear, let him hear!" Observe this remarkable language. Jesus *implied* that there was a degree of *mystery* in this declaration, "*If ye will receive it!*" If ye have the hearing ear and the understanding heart, (see Ezekiel ii. 4, 5,) you will acknowledge, from his character, work, and office, that this John was the prophetic Elijah, who was to precede the first advent of Messiah. But if you are looking only for a glorious *Messiah*, and a *literal Elijah*, I know you will not, you cannot receive this truth. Here I would observe, by the way, that this very difficulty respecting the name of John, is to me a confirmation of the reality

and sincerity of both Christ and his forerunner: for had they been impostors, and in league with each other, and had John determined to act the part of Elijah, he would naturally have assumed his *name also*, to make the deception complete, by literally fulfilling the prophecy. But as all these events were overruled by God himself, and the subject of angelic revelations, no such means were had recourse to for such a purpose. Truth was left to reconcile its own difficulties. Jesus spake of John also on another occasion, (Matt. xvii. 10,) where he declares, that the scribes were right in their opinion, that Elias was to come before Messiah. "Elias truly shall first come and restore all things," (or as it is in Mark ix. 11,) "*cometh* first, and *restoreth* all things. But I say unto you, that Elias is come *already*, and they knew him not, but have done unto him whatsoever they listed." Here again Jesus declares, that Elias was come, and that John was he; who having done his work by introducing the Messiah, had been put to death by Herod. (See Mark vi. 16---29.) You find a difficulty here also. You think John could not be Elias, because he was killed. Nothing indeed is said of his death in the Old Testament, but it does not follow that he should not die. And the very fact that he was to be a prophet, and the introducer of the Messiah's new dispensation, (for your own ancient rabbies teach, that when Messiah came the Levitical ceremonies were to cease,) was a presumptive evidence that he would be maltreated, and probably slain, by the Jews; for thus they treated the Messiah himself, and "which of the prophets have not your fathers persecuted, or slain with the sword?"

Having thus endeavoured to show, from the New Testament, in what degree and sense the prophecies, concerning Elijah, were inceptively fulfilled in John, at the first advent of the Messiah, I would briefly draw your attention to a view of the subject, which seems to have escaped your notice. You do not appear to be aware that Christians expect a future Messiah as much as you do. (See Matt. xvi. 27, xxiv. 27, xxv. 31. Acts i. 11, iii. 21, xvii. 31.) They see in the prophets both a suffering and a glorified Messiah spoken of—an advent in humiliation, and an advent in glory—an advent to atone, to save, to invite, and an advent to triumph, to judge, to avenge, to set up a kingdom. They do not see any other satisfactory way of reconciling the prophecies, which, speaking of one and the same Messiah, foretel his sufferings, and humiliation, his glory, power, and dominion. Now the Messiah in his first advent appeared in humiliation, and was “cut off,” but not for his own sins; he was preceded by a suffering and slaughtered forerunner. When he comes in his glory “at the great and terrible day of the Lord,” to visit his people, &c. we do not see why he may not be preceded by a glorious forerunner, even Elijah himself descending from heaven, as you describe. There is a beautiful and perfect analogy in this idea. Jesus Christ has fulfilled a great proportion of the prophecies respecting the Messiah and his kingdom; all those which respect his character, sufferings, death, resurrection, and glorification; but much yet remains to be fulfilled, a *universal* kingdom is yet to be set up; many pages of prophetic inspiration are yet without their accomplishment; many

are only *inceptively* fulfilled, (such as Isaiah xi. and xii. &c.) While therefore enough has been accomplished, and that, most minutely and wonderfully in Jesus Christ, much yet remains to be accomplished, and will be so fulfilled at his second advent. Thus it is with Elijah and John. While, as we have seen, abundant evidence may be adduced from the New Testament, to prove that the voice of prophecy, respecting the coming of Elijah, was inceptively fulfilled in John, the forerunner of the first advent of Messiah, so there are statements on record respecting the coming of Elijah, which can scarcely be said to have been finally accomplished in John. May we not therefore indulge the idea, that a glorious second advent of Messiah shall be preceded by a glorious appearance, perhaps, of Elijah himself? When, as it respects both one and the other, every “jot and tittle of the word of God shall be minutely and circumstantially accomplished.”

You will perceive, my dear Sir, that I express myself with great diffidence upon these awful topics; and I do so, not only from a feeling of their deep mysteriousness and vital importance, but from a prevailing feeling of my own deficiency in point of reading and application to such subjects. And I must repeat it, that I have been almost imperceptibly drawn into a consideration of them. I humbly hope, however, that what has been advanced may tend to remove some obstacles out of your way in your favourable consideration of Christian truths. The remainder of your paper I shall consider on a future occasion.

Very truly yours,
C. F.—K.

BIBLICAL CRITICISM.

To the Editors of the Jewish Expositor.

Gentlemen,

I HAVE long been a reader of my Bible, but I confess I have not, till of late years, understood many beautiful and important chapters in the writings of the prophets. An attention to the cause of your Society has now, thank God, furnished me with the right key, and what was comparatively dark, is now light before me. The difficulties which I formerly encountered in this part of God's blessed word were greatly increased, by my taking the contents, placed at the head of each chapter, in a great measure, as my guide to its true meaning. Many of those are strangely erroneous, and I cannot but most heartily wish they could be altered and amended, as I fear great multitudes are misled by them into a wrong interpretation. To illustrate what I mean, I take the liberty of referring you to the lxii. chapter of Isaiah, with the table of contents as it stands in our Bibles, together with one which I conceive to be the *true* account of what it contains.

Let any one examine this chapter impartially, taking it in connection with the preceding context, and I think they must confess, that the amended table of contents would operate as a key to unlock its meaning, which, by the usual heading, is rendered very obscure; for when has the Christian church been "forsaken or desolate," when have her "enemies eaten her corn, or the stranger drank her wine?" If you will print the *chapter itself*, in your Expositor, *under the old and new table of contents*, I think it might suggest a profitable hint

to many of your readers on the subject. I am, Gentlemen,
Yours, &c.

HONESTUS.

LXII. CHAPTER OF ISAIAH.

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5. *The office of the ministers, unto which they are incited, in preaching the Gospel.* 10. *And preparing the people thereto.*

New Table of Contents.

1. *The fervent desire of the Redeemer, for the fulfilment of God's promises to the JEWISH church in the latter days, with a declaration of the blessings in store for them.* 6. *A call to ministers and all true Christians, to pray for the accomplishment of these blessings.* 8. *The oath of Jehovah, that he will fulfil what he has promised.* 10. *Command to the Gentile nations, to prepare the way, by removing obstacles, and proclaiming the Gospel to the Jews.*

QUESTIONS OF A GIBRALTAR JEW.

THE following paper has been transmitted from Gibraltar by the Rev. Charles Neat, together with his reply to it, which he gave in writing to the Jews at that place.

We know not which to commend most, the candid spirit of the inquiry, or the ability and Christian temper of the answer.

Our readers will recollect, that papers of this description, if inserted, must be printed as they come to hand, and that the Editors are not responsible for the contents.

The following questions are proposed by * * *, on behalf of the Jews at Gibraltar, to be answered by the Missionaries of the London Society.

First, I shall state the general opinion of our ancestors, and of our-

selves, as we are persuaded in our minds אין מקרא ירצא מדי פשוט.

I mean to say, that not one verse of the law and the prophets can vary from the proper sense of the word.

Question 1. In the New Testament, Matt. i. 18, we find that Mary being espoused was found with child of the Holy Ghost; so that Joseph, the son of Jacob, the son of Matthan, was not the father of Jesus. And it being that he was the son of Mary and of the Holy Ghost, all the other generations brought forth unto Abraham, have nothing to do with Jesus Christ.

2. There are counted in the same chapter forty-two generations to Abraham, in order to divide fourteen from the birth of Christ to the captivity, fourteen from the captivity to David, and fourteen from David to Abraham. We find in 1 Chron. iii. 11, that Joram begat Ahaziah; Ahaziah, Joash; Joash, Jotham; so that three generations sprang from these.

3. And in Luke iii. 25, we find different generations of Jesus Christ, from what Matthew says, and so when two evidences do not agree, neither can be true.

4. You say that the New Testament is a new law given instead of the law of Moses, according to what is said in Jer. xxxi. 31. "And I will make with the house of Israel and with the house of Judah a new testament." But we find Jesus Christ himself sufficiently recommending the law; as it is said in Matt. v. 7, Think not I am come, &c. to verse 19. So that all these texts teach us clearly, that in the time of Jesus Christ there was not one new law given. But it is very clear God says in Jer. xxxi. 32—36, "I will make with the house of Israel a

new covenant, &c." But the word ברית covenant, does not mean law, because we find different precepts, *i. e.* texts, that mean a covenant in them; as in what is said about circumcision, in Levit. xxvi. 42, "Then will I remember my covenant, &c." Therefore, it cannot be that he should have given to our fathers individually a separate law. And we find that Abraham took sheep and oxen, and gave them unto Abimelech, and both of them made a covenant," Gen. xxi. 27. So that covenant means a *treaty*.

How is it possible we can receive any other religion with reasons of so little weight, when the law was given, not in the presence of the people of a small village, or of one city, but in the presence of 600,000 people on foot, as it is written in Exodus xii. 37; and counting five persons in each family, according to the custom of the world, there were three millions present, men, women, and children, on that holy and sacred day, when the children of Israel were brought out of the land of Egypt, out of the house of bondage. These were all present when the ten commandments, and all the law were delivered upon mount Sinai. To them it was said, "I am the Lord thy God that brought thee out of the land of Egypt, and out of the house of bondage," &c. And the ten commandments and the law followed; and was not only to them, but to all who should be born afterwards to the end of the world, according to Deut. xxix. 14, 15. And we see that all things told us by Moses our master, and the prophets, have all come to pass, one after another, as written in Deut. xxx. 1—6. So that you shall see these verses speak

clearly of the redemption that we hope for, and we are for ever his people, and he is our God, and we ought to obey always his precepts as saith the verse, "And yet for all that," &c. (Levit. xxvi. 44.) So that we have a treaty with God, that he is our God and that we are his people, and this is not forgotten, although we are in captivity; and we have the general opinion, that all the afflictions which the nations have made us to suffer for religion are now nearly passed, and near an end. All the curses that were laid upon us, the greater part were by reason of idolatry, and many more sins; and these have well-nigh ended. We have to thank the Almighty God that the nations have now suffered us to keep our religion publicly without any punishment, for about 300 years; and those Jews particularly, who are under the holy government (*santo governo*) of the English, are the best in their condition, of all in the whole world. For that there is no idolatry among them, *i. e.* the British. But they who are in countries where there is idolatry never want for difficulties. And though we were desirous to change our religion, it would serve us for nothing, seeing that God hath sworn with a great sign, that he will reign over us. And we are prepared to give an account and reason in the great day of judgment, before God face to face, as it is said in Ezek. xx. 32—35. So that very little profit doth the Jew get, who is prepared to give an account to the Lord, the God of the whole earth, by becoming a Christian.

In particular, three precepts we received under the law for ever. Circumcision, the sabbath, and the passover of cakes. This last above

all, the law commanded for ever to our generations. When Abraham, our father, received the circumcision, it was under a treaty (covenant) for ever, as it is said in Gen. xvii. 1—10; and to the end of the chapter generally. It was to his generations for ever.

The precept of the sabbath.—It was commanded to the children of Israel to observe the sabbath in their generations, by a covenant for ever, as may be seen, Exod. xxxi. 16, 17.

The passover of cakes.—This was likewise commanded to be for ever. (Exod. xii. 14.) You shall answer me whether the word

עולם means for ever, according to the law, or for a certain time, which was mentioned in the verse,

לדורותיכם, which means to say, our generations. We are Jews of the generations of Israel, that came out of Egypt, and will you tell me, that we are not Israelites, as St. Jerome says in *Dellaso*? Who told him that we are not Israelites? I think his opinion very false. How can it be otherwise? That we, a people scattered through all the world, and under so many different governments, should have preserved the same opinion, and differed from all other religions, and continued in the religion we have, observing the precepts that we do, viz. circumcision, the sabbath, and the passover of cakes, and be called by the names which we bear, according as they are found in the Sacred Scriptures? What nation is there in the world that will take their children, at eight days old, and cut their flesh, except ourselves, because we are commanded to do this on that day? What nation is there in the world so willing to take the yoke upon themselves to

keep the sabbath day so strict? In fine this opinion has no foundation. Besides what became of the nation of Israel? We do not find in any history, that they were taken away from the world. There was a man in the time of Esther who wished their destruction, but destruction came upon his own head. I shall not enlarge much upon this, seeing it would take much paper, and much time to tell all our opinions. And thus it appears to me that they are labouring so much in London to no purpose, while the Societies in London endeavour to make Christians of the Jews. For little, I think, they will do. And though some may become converted, they will only do so with the idea of robbing them of their money; or else it will only be some needy orphans who do not understand our law.

(To be continued.)

ANSWER OF THE REV. C. NEAT TO THE GIBRALTAR JEW.

CHRISTIANS are persuaded, as well as Jews, that every verse of the law and the prophets has a literal signification, and that this signification is to be seriously considered and diligently obeyed. But, I would ask * * *, whether the law and the prophets have not also a *spiritual* meaning?

Answer to Question 1st. No Christian believes that Joseph was the father of Jesus Christ. Jesus was the Son of God, and therefore we are taught, in Matthew i. 18, that Mary his mother was "found with child of the Holy Ghost." Joseph was only the *supposed* father of our Saviour. The miraculous conception of Jesus by the power of the Holy Ghost in the *Virgin*, took place that the prophecy of Isaiah might be fulfilled,

"Behold a *virgin* shall conceive and bear a son, and shall call his name Immanuel." (Isa. vii. 14.) And this is according to the first promise made to Adam and Eve after the fall. In Gen. iii. 15, God promises to put enmity between Satan and the woman, and between his seed and the seed of the woman, "I will put enmity between thee and the woman, and between thy seed and her seed." And to the same purpose is the prophecy of Jeremiah xxxi. 22, "The Lord hath created a *new* thing in the earth, a woman shall compass a man." Here a *new* thing is said to be *created*. What novelty would it be for a woman to conceive in the usual manner? The conception of a *virgin* without the agency of man, but by the power of God, is the new thing to be created; and your ancient Rabbies expected Messiah would be conceived in this miraculous manner. For in Bere-shith Rabba, Perek 89, it is said, "As God punished Israel in a virgin, so will he also heal them with a virgin, according to the prophet, The Lord hath created a new thing in the earth, a woman shall compass a man." Thus said Rabbi Joshua, the son of Levi. By the testimony of Rabbi Huna we are informed, that "this man is Messiah the King, of whom it is written, (Ps. ii. 7,) 'This day have I begotten thee.'" So that Christians are of the same opinion with your ancient writers, and are authorized by your Scriptures, when they believe that the Messiah was to be born of a virgin, and that Jesus Christ was thus born, as St. Matthew testifies. And the reason why Messiah should have no human father is this: that the sin and corruption of Adam are conveyed to all his posterity, who

are born after the ordinary generation. If Messiah were born in the usual manner, he would be born *in sin*, and *in sin* would his mother conceive him; as David says of himself, in Psalm li. 5. This would have unfitted him to save his people from their sins; for if Messiah had come into the world a sinner, (as he must have done if God were not his father,) then his doings and his sufferings would have been necessary for his own salvation. Your Scriptures speak of Messiah as a *just* and *holy* person. Isaiah says, "Righteousness shall be the girdle of his loins; and faithfulness the girdle of his reins." (xi. 5.) The book Zohar contains the following passage concerning the holiness of the human nature of the Messiah: "He who is pure within, but having a mean exterior, is the same that Zechariah describes, (ix. 9.) He is just and having salvation; lowly and riding upon an ass, and upon a colt, the foal of an ass."

You say, that "if Jesus were the son of Mary and of the Holy Ghost, all the generations, traced up unto Abraham, can have nothing to do with Jesus Christ." It is your intention by this means to prove, that our Saviour was not descended from Abraham. You must grant, that the Virgin Mary was a Jewess; and that consequently she was a daughter of Abraham, the great father of your nation. And if so, then, so far as the human nature of Jesus was related to any family, he was certainly of the seed of Abraham. Who ever denied that Jesus Christ was a Jew? If he were a Jew, he was one of Abraham's posterity; he was, in birth, the seed of Abraham, in whom all the nations of the earth should be blessed. I know you

reckon genealogies by the father's side; but the inheritance, for the sake of which the genealogies were kept, belonged to daughters, when there were no sons; and was transmitted to the sons of these daughters; as in the case of Mahlah, Tirzah, Hoglah, Milcah, and Noah, the daughters of Zelophehad of the tribe of Manasseh. Read Numbers xxxvi. 10, 11, and 12. Would you say, that the son of either of these daughters of Zelophehad was not the son of Zelophehad, because he could trace his genealogy only on the mother's side? And would you deprive him of the inheritance of his grandfather, I mean his mother's father, on that account?

Answer to Question 2d. It is objected by * * * *, that in 1 Chron. iii. 11, three generations more are enumerated from David to the captivity, than are mentioned in the account given in Matthew i. and that there were seventeen generations during that period; whereas St. Matthew reckons only fourteen generations. We allow that such a difference does exist, and we account for it in the following manner. St. Matthew, when he wrote the table of the generation of Jesus Christ, *copied* the list of names from the public registers, which existed at that time in Jerusalem. The difference therefore was occasioned, not by any fault or negligence on the part of St. Matthew, but by the fault and negligence of your countrymen, who kept the lists of the ancestors of different families. We may be sure, that the names of Ahaziah, Joash, and Jotham, were not in the public registers of the house of David, at the time of St. Matthew. These three kings were noted for wickedness and for being idolaters, and it may be, that on these accounts

their names were left out of the public records. However, Christians are not chargeable with this. St. Matthew copied the list which he found, and any omission was the fault of the transcribers and not of St. Matthew.

In Luke iii. 23, and following verses, the genealogy is different from what St. Matthew records. But St. Luke gives the genealogy of the Virgin Mary, while St. Matthew writes the genealogy of Joseph. There is, therefore, no disagreement between these two witnesses, as you suppose, and your conclusion is without foundation. You will say, that in Luke iii. 23, Joseph is called the son of Heli, and that therefore it is his genealogy and not Mary's. But the Greek word *vios*, which is translated in the Hebrew New Testament, into **בן**, means a son, either by natural descent, or by adoption on account of marriage. Joseph was the son-in-law of Heli. And your word **בן** means a son-in-law as well as a legitimate son by nature. It has this meaning in 1 Samuel xxiv. 17, where Saul said, "Is this thy voice, my son David **בני דוד**." David was not the natural son, but the son-in-law of Saul, because he had married Saul's daughter. And so Joseph was not the natural son, but the son-in-law of Heli, because he had married Mary, his daughter; and so St. Luke records the ancestors of Mary and not of Joseph. And the testimony of both St. Matthew and St. Luke is consistent and true.

But if you still object to the genealogy of St. Matthew, because it differs from 1 Chronicles iii. 11, and say, that the copies, from which St. Matthew took his list, must have been like 1 Chronicles iii. 11, I can prove to you, that the public registers of the Jews were not always exactly like the Scripture genealogies. Your registers of the high priests were far more different from the account in 1 Chron. vi. 3—15, than the genealogy of Joseph, written by St. Matthew, chap. i. In the 1 Chron. vi. 3—15, we have an account of the names of all the high priests, from Aaron until the Babylonish captivity. The number is twenty-three. But Josephus, who copied his account from the public registers, (just as St. Matthew did his statement of the genealogy of Joseph) makes out the number to be twenty-eight, and the Jewish Chronicle, intitled *Seder Olam*, makes the number to be twenty-four. And the names of the high priests, as well as the reigns, under which they exercised their office, are very different, so that if your argument against St. Matthew were applied to Jehozadak, the high priest, when Jerusalem was taken, it would be difficult for you to prove that Jehozadak was the son of Aaron. I will now give you three lists of the high priests, from Aaron to the captivity; the first is from 1 Chronicles vi. 3—15; the second is from Josephus; and the third is from the Jewish table, called *Seder Olam*.

List 1.

1. Aaron
2. Eleazar
3. Phinehas
4. Abishua
5. Bukki
6. Uzzi

List 2.

1. Aaron
2. Eleazar
3. Phinehas
4. Abiezer
5. Bukki
6. Uzzi

List 3.

1. Aaron
2. Eleazar
3. Phinehas
4. Eli
5. Abitub
6. Abiathar

List 1.	List 2.	List 3.
7. Zerohiah	7. Eli	7. Zadok
8. Meraioth	8. Ahitub	8. Ahimah, under Rehoboam
9. Amariah	9. Ahimelech	9. Azariah, under Abiah
10. Ahitub	10. Abiathar	10. Jehoachash, under Jehoshaphat
11. Zadok 1	11. Zadok	11. Jehoiarib, under Jehoram
12. Ahimaaz	12. Ahimaaz	12. Jehoshaphat, under Ahaziah
13. Azariah	13. Azariah	13. Jehoiadah, } under Joash
14. Johanan (1 Chron. vi. 9, 10.)	14. Joram	14. Phadaiah, }
15. Azariah	15. Issus	15. Zedekiah, under Amaziah
16. Amariah	16. Axiara	16. Joel, under Uzziah
17. Ahitub 2	17. Phideas	17. Jotham, under Joatham
18. Zadok 2	18. Sudeas	18. Uriah, under Ahaz
19. Shallum	19. Julus	19. Neriah, under Hezekiah
20. Hilkiah	20. Jotham	20. Hosaiiah, under Manasseh
21. Azariah	21. Uriah	21. Shallum, under Amon
22. Seraiah	22. Neriah	22. Hilkiah, under Josiah
23. Jehozadak	23. Odeus	23. Azariah, under Jehoiakim and Zedekiah
	24. Saldam	24. Jehozadak, after the taking of Jerusalem.
	25. Hilkiah	
	26. Seraiah	
	27. Jehozadak	
	28. Joshua	

I propose to * * * a question and wish him to answer it, namely, How will the Jews be able to prove their Messiah, whom they expect, to be the son of David?

In reply to your fourth inquiry, I have to observe, that the New Testament is not a new law. No Christian, who is properly instructed, considers Christianity to be a new religion. The New Testament is the fulfilment and perfection of the Old Testament, and not a different revelation. And this our Saviour Jesus Christ teaches in Matt. v. 17, 18, 19. In these verses he declares, that he came not to destroy the law or the prophets, but to *fulfil*. What Jesus Christ did and suffered, therefore, was the fulfilment and accomplishment of the law and the prophets, and not the institution of any new law. Christians say none other things than those, which the prophets and Moses did say should come. And this you must confess, if you will only read the following

texts out of the Old Testament with candour, and compare them with the corresponding texts out of the New Testament; praying, at the same time, to God for his grace to enlighten your mind, that you may come to the knowledge of the truth and be saved. David prayed, (Ps. cxix. 18.) **גל עיני** Open my eyes; and without divine teaching no man, whether Jew or Christian, can know the Scriptures rightly. Moses writes, in Genesis iii. 15, **זרעה** her seed. Isaiah prophesies, in chap. vii. 14, **העלמה הרה** A virgin shall conceive. St. Matthew says, "When as his mother Mary was espoused to Joseph, before they came together she was found with child of the Holy Ghost," (Matt. i. 18.) And St. Paul, (in Gal. iv. 4,) says, "God sent forth his Son, *made of a woman*." God said to Abraham, (in Gen. xxii. 18.) "In *thy* seed shall all the nations of the earth be blessed." St. Paul (in Gal. iii. 16.)

writes, "*Thy seed, which is Christ.*" Isaiah says, "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots." (xi. 1.) St. Paul declares, that "Jesus Christ our Lord, was made of the seed of David, according to the flesh." (Rom. i. 3.) Moses said, in Deut. xviii. 15, "The Lord thy God will raise up unto thee a prophet, from the midst of thee, like unto me." And St. John, chap. vi. 14, writes, "Then those men, when they had seen the miracle which Jesus did, said, This is of a truth *that prophet* that should come into the world." Ezekiel foretells, "I will set up one Shepherd over them," chap. xxxiv. 23. St. John records the words of Jesus, who says, "I am the good Shepherd." (John x. 11.) Isaiah, in liii. 3, says, "He is despised and rejected of men." These words were fulfilled in Jesus, when the multitude cried, "Crucify him, crucify him." (Luke xxiii. 21.) So again, Isaiah liii. 12, "He was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors." See how this was accomplished in Jesus Christ. "There were also two malefactors led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right hand and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do." (Luke xxiii. 32, 33, 34.) Zechariah prophesies, "There shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." (Zech. xiii. 1.) What that fountain is, St. John, in epistle 1, chap. i. 7, declares, "The blood of Jesus

Christ, his Son, cleanseth us from all sin."

It would be very easy to mention many more texts of the Old and New Testament to prove, that they both agree in speaking of the Messiah, and in directing sinners to Him for salvation. You are not therefore right, in calling the New Testament a new law, for it only records the fulfilment of the law of Moses. Christianity is not the abrogation, but the establishment of the law. We revere the ten commandments equally with you, and believe, that till heaven and earth pass away, not one jot or tittle of them shall pass, but all shall be fulfilled. But there is a great difference between the moral law contained in the ten commandments, and the ceremonial law contained in the positive institutions of Moses. The moral law remains for ever, but the ceremonial law was to be changed in the days of the Messiah. And so it was; for Jesus Christ appointed baptism and the holy supper to be observed by his disciples, instead of the ceremonies and sacrifices of the law of Moses. And this change was foretold by Jeremiah in the chapter you mention. (xxxi. 31, 32.) Here Jeremiah declares, "That the Lord would make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that he made with their fathers, in the day that he took them by the hand to bring them out of the land of Egypt." What was the covenant that God made with your fathers, when he brought them out of Egypt? Was it not the covenant of ceremonies, and sacrifices, and rules for the government of the Israelites, which was made known on mount Sinai? It was the national covenant. And

this is to be abolished, for God says he will make a *new* covenant. I agree with you in thinking, that *ברית* has a distinct meaning, and is different from *תורה*, by which the moral law, or the ten commandments, is signified. The *תורה* will continue to be of perpetual obligation; but the institutions, meant and included in *ברית* covenant, were not designed to continue for ever; and Jeremiah predicts *their* abolition, when he mentions a *new* covenant. The most sacred part of your ceremonial law, even the ark of the covenant, wherein the book of the law, and the golden pot that had manna, and Aaron's rod that budded, were contained, and over which were the mercy seat, and the cherubim, and the shekinah; I say, even this ark of the covenant is to be forgotten and forsaken. For Jeremiah, in chap. iii. 16, says, "In those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord; neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall that be done any more." This prediction evidently declares the future removal of the ark of the covenant; and as all the rites and ceremonies of Moses were connected with the ark of the covenant, it is plain that those rites and ceremonies also were to be taken away. Indeed, what occasion was there for a *new* covenant, if the old covenant had been *perfect*, or if God had intended it to remain for ever. The very promise of a *new* covenant implies the removal and abrogation of the old covenant. And as you suppose *ברית* to mean circumcision, it is certain, that God, when he declared his determination to make a new covenant, designed to take away cir-

cumcision, and to institute something new in its place.

These opinions were entertained by some of your old rabbies, when they considered the words of the holy prophets. In the book Sohar upon Deuteronomy, fol. 110, page 438, we read, "Moses was a type in the world. If any one should say, What is the fulfilment and consummation? I answer, The King Messiah. Through him such perfection will be produced in the world, as never existed hitherto throughout all generations." In Midrash Coheleth, fol. 96. 4, we find as follows: "The law which a man learns in this age is vanity, if it be compared with the law of Messiah." Kimchi writes to the same purpose upon Jeremiah xxxi. 31. These are his words: "It is a new covenant, because it shall be observed and not abolished, like the covenant which God made with the children of Israel at mount Sinai." Meshech speaks to the same purpose in these words: "The phrase, a new covenant, ought to be particularly noticed, for it means, that all covenants would be taken away as of no longer force and authority." In Mechilta, fol. 16. 1, Ben Soma said, "In the times of the Messiah there shall be no remembrance of the deliverance from Egypt," as saith Jeremiah xxiii. 7. And if the deliverance from Egypt is no more to be remembered, surely those ceremonies, which were appointed to keep that deliverance in mind, will be done away. R. Pinehas, in the name of R. Levi, and R. Jochanan, from the mouth of R. Menachem, the Galilean, said, "All sacrifices shall cease in the time of the Messiah, except the sacrifice of praise." So that your own rabbies, who lived long since, expected that the cere-

monies and sacrifices of Moses would be done away in the time of Messiah.

The Christian religion, therefore, is supported by the most weighty reasons, and proved to be of divine authority. It is the new covenant, which God promised to make, and every Jew is bound to receive it. It is the fulfilment of the law, and the accomplishment of the prophecies, and while you refuse to believe in Jesus, you dishonour the law of Moses, and do all that you can to make the prophecies of no effect. St. Paul said, that his heart's desire and prayer to God for Israel was, that they might be saved. We wish you to enjoy the sure hopes and inward peace, which true faith in Jesus Christ produces; and to obtain salvation for your souls in the eternal world. And therefore it is that we intreat you to look upon him, whom your fathers pierced, and to mourn for all your sins; that so God may become your friend, and heaven be opened for your admission. Many thousands of Jews have embraced Christianity upon good and solid reasons. Do you think Saul of Tarsus would have become a Christian, if he had not been convinced that it was the new covenant? What did he gain by the change in this world?

And Christianity was delivered with as much and more publicity than your law. Jesus Christ did his miracles in the presence of all the people. St. Matthew tells us, that "Jesus went about all Galilee teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. And his fame went throughout all Syria; and they brought unto him all sick

people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him *great multitudes* of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan." (Matt. iv. 23, 24, 25.) The crucifixion took place at the feast of the Passover, when all the men were assembled at Jerusalem. A great multitude therefore must have witnessed the awful things, which happened at our Lord's death. The darkness, which was over the land from the sixth to the ninth hour; the rending of the veil of the temple; and the earthquake, which occurred when Christ was crucified, were remarkable events, and of such a kind as to attract universal notice. Besides, the miracle of the resurrection was sufficiently attested; and, the existence of Christianity depending upon the resurrection, all Christians are evidences of its truth. The Gospel has witnesses more numerous than the Israelites at the giving of the law; and if numbers require assent, then are you bound, upon this principle, to embrace the religion of Christ.

You say that all the Israelites, amounting, according to your reckoning, to three millions, were present, when the ten commandments and all the law were given upon mount Sinai. This is not exactly right. *All* the people were present when the ten commandments were spoken; but when they heard the voice out of the midst of the darkness they were afraid, and desired Moses to go near and to hear all that the Lord should say. And the Lord said to Moses, "Go,

say to them, Get into your tents again; but as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them." (Deut. v. 30, 31.) So that Moses *only* heard God speak the statutes and ordinances, which made up the national covenant. This national covenant of ceremonies and sacrifices the Israelites were all bound to observe, during the time that God determined it should continue. And in this respect it was commanded to the Israelites of that generation, and of the generations which should follow until the coming of Messiah.

The things spoken by Moses and the prophets have, in a great measure, been fulfilled. You are experiencing at this very day the anger of God. You are in captivity, and far from the land which God gave to your fathers, and are scattered among all nations. So that you have reason to say, that "the things told you by Moses and the prophets, have all come to pass, one after another." And whatever the prophets have foretold shall likewise be accomplished. Zechariah says, chap. xii. 10, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication, and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn." *This* prophecy shall be accomplished. You will, you must look upon him whom you have pierced. And *who* is he? He is Jesus Christ the Saviour of sinners, whom your fathers pierced and caused to be nailed to the cross. When you shall

confess your iniquity, in so long refusing to have him for Messiah, and the iniquity of your fathers, with their trespass which they trespassed against God, the Redeemer, when they cried, Crucify him, crucify him; then will the Lord remember his covenant with Jacob, and with Isaac, and with Abraham, and He will remember the land. We Christians believe, that God still regards you with pity, and that He will, in due time, gather together the dispersed of Israel and Judah, and bring them to their own land. Our St. Paul says, "That you are beloved for the fathers' sakes." (Rom. xi. 28.) But Moses plainly declares, that an inward change of heart will be felt by you before, or at the time of, your deliverance from captivity, and return to your own land. For in Deut. xxx. 6, we read, "And the Lord thy God will circumcise thy heart, and the heart of thy seed to love the Lord thy God with all thy heart, and with all thy soul, that thou mayest live." Ezekiel foretells the same blessings, in chap. xxxvi. 25, 26, 27, 28, "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A *new heart* also will I give you, and a *new spirit* will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God." You see here God promises to circumcise your heart, to give you a new heart and a new spirit, and to cause you to walk in

his statutes at the time when he shall turn your captivity and bring you to your own land. While you expect to be restored to Canaan, you ought therefore to seek after this circumcision of the heart; and to pray earnestly for that new heart and new spirit, which God promises to bestow. To suppose that God is your God, and that you are his people, while your hearts are uncircumcised and *stony*, is to live in a dangerous delusion. And I would beseech you seriously to consider, whether you can have the new heart so long as you refuse to believe in Jesus. I wish to reason with you as a fellow sinner upon this momentous subject. All my hope of eternal happiness is placed upon the doings and the sufferings of Jesus, who, I am fully persuaded, is the righteous Branch of David, that Jeremiah declares shall be called, "The Lord our Righteousness." (Jer. xxiii. 6.) O that God would pour out his Spirit upon you, and lead you to trust in the same gracious Saviour, that so Judah may be saved and Israel dwell safely, and your long captivity be brought to an end. It is because you have walked contrary to God, by refusing to believe in him whom God hath sent, that your nation has been punished with so many and great afflictions during 1800 years, and until you repent of your unbelief, and acknowledge Jesus to be the Messiah, the anger of God will continue to burn against you. Do not think me severe and unkind in writing this; for I assure you, that with great pity and compassion, I behold your national degradation and misery, and that with daily prayer I implore God to have mercy upon Zion, and to do good in his good pleasure unto Jerusalem.

And moreover I agree with you in "the general opinion, that all the afflictions, which the nations have made the Jews to suffer, are now nearly passed, and at an end." Many Christians believe that the day of your deliverance draweth nigh. It is this belief which serves as an inducement to the London Society, to print Hebrew Bibles and Testaments, and tracts, and to send out missionaries to the Jews. It is pleasing to me, and will be so to British Christians who love the Jews, and labour for their salvation, to find that you declare, "That those Jews who are under the holy government of the English, are the best in their condition of any in the world." Christianity is better understood in England than in other countries, and it is on this account that Jews live so peaceably under the British government.

I tremble for you and other Jews, who so awfully mistake the words of the prophet Ezekiel, chapter xx. 32—35; and suppose that they encourage you to look forward to the day of judgment, without fear of being condemned, when God shall plead with you face to face. In this prophecy of Ezekiel God declares, that he will bring you out from the people, and gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with *fury poured out*. Some of the children of Israel will therefore be persons, upon whom *fury* shall be poured out in the great day. "And," saith God, "I will bring you into the wilderness of the people, and there will I plead with you face to face; like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you. שפח means, to exercise judgment and

to pass sentence. God judged your fathers in the wilderness. Many of them died there under the stroke of God's vengeful rod. He punished them for their disobedience and rebellion. And Ezekiel says, that "Like as God pleaded with your fathers in the wilderness of the land of Egypt, so will he plead with you." Is it not very plain, therefore, that in the great day, *some* of the Jews and Israelites will be punished with everlasting destruction from the presence of the Lord? And how dangerous is it for you to suppose, that because God says, he will plead with you face to face, you are prepared to answer him, and shall certainly be acquitted and blessed. But I beseech you to consider what Ezekiel says in the verses from the 37th to the 44th of the same chapter. In ver. 37. it is written, "I will cause you to pass under the rod, and I will bring you into the bond of the covenant." Here he speaks of those who shall find favour with the Lord in the last day. They are to be brought into the bond of the covenant. *What covenant?* The *new* covenant, which God would make with the house of Israel, and with the house of Judah, in the days of Messiah. This is the covenant of peace which God will make with Israel in the day that David, the true David, even Messiah, shall be their Shepherd and Prince; as Ezekiel saith, chapter xxiv. 23—25. Into the bond of this new covenant they who shall be saved will be brought, and such persons will remember their ways, and all their doings wherein they have been defiled; and they shall loathe themselves in their own sight for all the evils that they have committed. This is what

Ezekiel predicts in chap. xv. 43. If, then, you would obtain mercy and acceptance in the last day, you must be brought into the bond of the new covenant; you must repent of your sins, you must loathe yourselves for all your evils that you have committed; you must, in fact, look upon him whom you have pierced and mourn, according to Zechariah, chap. xii. 10, already mentioned; you must believe in him who was wounded for our transgressions, bruised for our iniquities; upon whom was the chastisement of our peace, and with whose stripes we are to be healed. As Isaiah saith, chap. liii. 5. Then, indeed, will you stand before the Lord in the judgment-day; but otherwise you and I must be driven away as chaff before the wind, and have our portion in the place, where the worm dieth not, and the fire is not quenched. These are the solemn truths of God's word; and when you and I shall meet, as we must, at his judgment-seat, we shall have only *one* opinion upon the subject. So that it is absolutely necessary for you, and every Jew, to repent and believe the Gospel in order to be prepared to meet your God in the last day. May he incline you to this for his name and mercy's sake.

I would ask you, upon this solemn part of the subject before us, if you refuse to believe in Christ, "What will you do when God riseth up; and when he visiteth, *what* will you answer him?"

You say, "In particular, three precepts we received under the law for ever; circumcision, the sabbath, and the passover of cakes:" and you require me to say, whether עולם means for

ever, or only for a certain period of time. I will state the meaning of עולם first, and then I will make some observations upon circumcision, the sabbath, and the Passover.

The word עולם does not of necessity signify everlasting, for it has several meanings in the holy Scriptures. 1st, It describes the term of a person's life in the following instances. Exodus xix. 9, "And in thee shall they believe for ever." It was not possible for the people to believe in Moses, in the sense here intended, when Moses could no longer speak to them; and therefore עולם, in this text, means the term of Moses's life. 1 Sam. xiii. 13, "The Lord would have established thy kingdom upon Israel for ever." If Saul had acted according to the command of God, his life would have been prolonged, and his kingdom over Israel would have continued unshaken until death. עולם describes, in this text, the term of Saul's life. 1 Sam. i. 22, "And he shall dwell there for ever." Look at ver. 28, and you will see that עולם means the *life-time* of Samuel. "I have lent him to the Lord *as long as he liveth*," said Hannah to Eli. 1 Sam. xxvii. 12, "He shall be to me for a servant *for ever*." But death sets the captive and the servant at liberty, and עולם here also signifies a person's life-time. Ps. xli. 12, "And thou settest me before thy face *for ever*." This expresses David's thankfulness to God for permitting him to enjoy the worship of the tabernacle before the mercy-seat, where God vouchsafed his presence in the Shekinah. David rejoices that he could serve the Lord there *for ever*;

that is to say, until the end of his days.

2d. עולם signifies the duration of punishment upon David's posterity. It has this meaning in 2 Sam. xii. 10, "The sword shall never depart from thy house." From the time when this threatening was spoken, until the taking of Jerusalem and the dethronement of Zedekiah by the king of Babylon, were 446 years, so that עולם describes this period of time.

3d. עולם comprehends a space of seventy years, or of 1800 years and upwards. Read Isa. xxxii. 14, "The cliff and the watch-tower shall be for dens *for ever*." If this prophecy foretels the desolation of Jerusalem at the Babylonish captivity, then עולם will mean 70 years; but if it relate to the desolation of Jerusalem by the Romans, then עולם will mean 1800 years, or longer, until the Spirit be poured upon you from on high, and you look to Jesus, for pardon, peace, and salvation.

4th. עולם signifies forty-three years. We read in Exod. xxi. 6, that if a servant, after having served until the seventh year, refused to leave his master, that then the master was to bring him to the door, or unto the door-post, and to bore his ear through, and the servant was to serve him for ever. In other words, he was to remain in service until the jubilee, which would be in the forty-third year after.

5th. עולם describes the whole period from Abraham until the coming of Messiah, under whom the priesthood and law of ceremonies were to be changed, and a new covenant, or rather a fresh confirmation and full accomplish-

ment of the covenant made with Abraham, were to take place. This is the meaning of עולם in Gen. xvii. 13.

6th. עולם denotes the time of the priesthood, and ceremonies, and sacrifices, instituted by Moses. And so we read in Exod. xl. 15, "Their anointing shall surely be an *everlasting priesthood*." And of the Passover it is said, Exod. xii. 14, "Ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever." Concerning the heave-offerings of the holy things, it is written in Numb. xviii. 19, that the Lord gave them to Aaron and his sons by a statute *for ever*." עולם, in this last sense of it, must mean the space of time during which the priesthood, and sacrifices, and ceremonies of the law should continue, and no longer.

Such is the import of עולם, according to its use in your Scriptures. And you see it describes different periods of time, but all of them *limited* in extent, and by no means signifying a duration to the end of the world. I own, that when applied to God, to the kingdom of Messiah, and to the future state, עולם properly means eternity. But it cannot have this signification in respect of the three precepts, namely, circumcision, the sabbath, and the passover, which you say were given to be observed by the children of Israel for ever.

In order to know how long circumcision was intended to be practised, it will be necessary to inquire into the nature and reasons of this ordinance. You refer to Genesis xvii. 1—10, for an account of the appointment of circumcision. In the 11th verse circumcision is said

to be "a token of the covenant betwixt me and thee." It was appointed, therefore, to be a sign, or token of the covenant which God had made with Abraham. What, then, were the particulars of the covenant itself? They were, 1st, That Abraham should be the father of a numerous posterity. 2d, That God would be the God of Abraham and of his seed after him. (Gen. xvii. 7.) This means that the seed of Abraham should not be idolaters, but be separated from all others to serve the true God. 3d, That God would give to Abraham, and his posterity the land of Canaan for an everlasting inheritance. 4th, That in Abraham and his seed all nations should be blessed. (Gen. xxii. 18.) 5th, That God would bless them that blessed Abraham, and curse him that cursed him. (Gen. xii. 3.) Such was the covenant itself, and circumcision was a token to show that God would do as he had promised, and on the part of Abraham and his seed, it showed a willingness to believe, and to do the word and will of the Lord. Further, circumcision was a ceremony of such a kind, as served to distinguish between Israel and other nations. And, lastly, it was an outward sign of inward purity, and the mortification of the evil desires of the heart. And therefore we read of precepts commanding us to circumcise the foreskin of the heart. This is the *principal* thing; and outward circumcision, without this inward circumcision, will avail nothing. And to this purpose is the saying of Rabbi Berechias, in Schemoth Rabba, section xix. fol. 118, 3. He says, "Let not impious Israelites say, So long as we are circumcised, we shall not descend into hell. What

will the Holy Blessed God do? He will send an angel, and make them uncircumcised, so that they shall go down into the pit." Rabbi Lipman, in the book *Nizzachon*, number xxi. p. 19, writes, "A certain Christian laughs at us, saying, that women, who cannot be circumcised, ought not to be accounted Jews; but he knows not that faith is not placed in circumcision, but in the heart. Whosoever does not truly believe, is not a Jew, although circumcised; but he who believes rightly is a Jew, although he may not be circumcised."

Now as circumcision was a token or sign of the covenant, there is no hindrance to the institution of another sign or token, if a new covenant were made, or even if the covenant with Abraham was to be renewed or fully accomplished. But the prophets foretel a new covenant. Jeremiah speaks plainly in chap. xxxi. 31; and Ezekiel, predicting the conversion or restoration of Israel, intimates the appointment of a new token of a new covenant. For, in Ezek. xxxvi. 25, it is written, "*Then* (namely, at the time of their conversion and restoration) will I sprinkle clean water upon you, and ye shall be clean." Where would be the use of clean water as the outward sign of inward purity, if circumcision, which was a sign of the same thing, were to continue after the salvation of Israel in the days of Messiah? Again, circumcision was a practice of so extraordinary a kind, as served to distinguish Israelites from all other nations as the worshippers of the true God. But under Messiah *all* nations are to serve the Lord. Idolatry is to be destroyed, and Jews and Gentiles are to call upon

the same God, and to enjoy the same spiritual blessings. Read Zech. xiv. 9, "And the Lord shall be King over all the earth: in that day shall there be *one* Lord, and his name *one*." So, again, in Isa. xi. 9, "The earth shall be full of the knowledge of the Lord, as waters cover the sea." Where *then* will be the use of circumcision, as a mark to distinguish Israelites from others, when *all* will be servants of the true God. And, further, if Messiah confers the circumcision of the heart, then the circumcision of the flesh may be discontinued; especially if another sign be appointed instead. Jesus, whom we believe upon the testimony of your Scriptures, as well as that of the New Testament, to be the Messiah, hath appointed baptism in the place of circumcision; and baptism is an ordinance more suited to the mild, and merciful, and universal nature of the new covenant, than circumcision possibly could be. Circumcision was once not practised for the space of forty years. The children of those who came out of Egypt and lived in the wilderness, under the very direction of Moses himself, were not circumcised. (See Josh. v. 5.) How was this, if circumcision were so absolutely necessary, and never to be neglected or abolished? Besides, the word עולם, as we have seen, does not of necessity mean for ever, but may very properly signify only the time from Abraham to the Messiah, who should bring in a new and better covenant. If, therefore, Messiah has appeared, there is no good reason why circumcision should still be practised.

But I go on to consider the precept of the sabbath. You refer to Exod. xxxi. 16, 17, to prove

that it was commanded to the children of Israel to observe the sabbath in their generations for ever. This was only a repetition of the command, given at the creation, to observe the seventh day as a sabbath to the Lord. Christians agree with Jews in keeping one day in the week holy. This we do, because the observance of the sabbath is a part of the law of nature, and was enjoined as a part of the moral law contained in the ten commandments. The only difference between Christians and Jews is concerning the particular day of the week which ought to be kept holy; and concerning the manner of keeping it sacred. You say it ought to be the seventh day. This day is certainly appointed by God to be kept in remembrance of the completion of the work of creation, and it was observed from the beginning of the world. The reason why the seventh day should be kept holy was, because on it God rested from his works of creation. There was, however, a special reason given for the observance of the seventh day by the Israelites, namely, to put them in remembrance of the deliverance from Egypt. For thus it is written in Deut. v. 15, "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a stretched out arm, therefore the Lord thy God commanded thee to keep the sabbath-day." And on this account the sabbath is called a sign between God and the children of Israel for ever. (Exodus xxxi. 17.) It is a sign of the rest from bondage, which God gave to Israel when he set them free from slavery in Egypt; and it serves to put the Israelites in remembrance of that event. But it is said in Jeremiah

xxxi. 31, 32, "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah, not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt." If there is to be a new covenant, different from that made at Sinai, when God brought your fathers out of Egypt, it was to be expected that the day of the sabbath would be different also. Besides, we read in Jeremiah xxiii. 7, "Therefore, behold the days come, saith the Lord, that they shall no more say, the Lord liveth which brought up the children of Israel out of the land of Egypt." The meaning is, that the deliverance from Egypt shall be no more remembered or spoken of. Why then should the seventh day be kept in those days as a sign of a deliverance, which is itself to be remembered no more? Again, it is foretold that all nations will worship one God in the latter days. And we, Christians, consider the command to keep holy the sabbath-day binding upon us, but we exclude what is only ceremonial from the moral part of the precept. Now it would be impossible in the nature of things for persons living in distant parts of the earth, to know which was exactly the seventh day. What would be the seventh day in the land of Canaan would be the sixth day in some places, and the eighth day in others. Two navigators (let them be Jews, if you please) shall sail on the same day to the East Indies. The one shall take his course by the Cape of Good Hope, and return by South America; the other shall go by South America, and return by the Cape of Good Hope. In this case, as one would proceed accord-

ing to the daily course of the sun, and lose one day; and the other proceed against the course of the sun, and have one day over, there would be a great difference, and it would be impossible to know which would be the seventh day to each of these navigators. Indeed, as the Jews are scattered over the face of the earth, what is the seventh day to a Jew in Canaan would not be the seventh to a Jew in America, and consequently there would be a great difference of time between them. The precept therefore for the observance of the seventh day as the sabbath, was intended to continue only while the Israelites lived in the land of Canaan, and while the ceremonies and sacrifices of the Temple worship continued. The moral obligation requires us to set apart a seventh part of our time for the service of God, and Christians who keep one day in seven do obey the command which saith, "Remember the sabbath-day to keep it holy," This is all you can do. No one can now say which is the seventh day from the creation. The standing still of the sun and the moon, at the command of Joshua, and the going back of the sun 10 degrees when Hezekiah was sick, must have altered the reckoning, and placed it out of our power to say, with accuracy, what is now the seventh day.

Further, there were different precepts in your ceremonial law, which could not all be observed without contradicting each other. This was an imperfection, and what is imperfect can remain only for a season, and for some particular reasons. The law made nothing perfect. It was commanded concerning the sabbath, "In it thou shalt not do any work;" but as

circumcision was to be performed on the eighth day after the child was born, if that day happened to be the sabbath, by fulfilling one precept you would disobey the other. In Exod. xxxv. 3, this precept is written, "Ye shall kindle no fire throughout your habitations upon the sabbath-day;" in the precept concerning the Passover, there is this rule, "And they shall eat the flesh in that night roast with fire, and with unleavened bread, and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire." (Exod. xii. 8, 9.) The Passover was to be killed and eaten on the 14th day of the first month; if that happened to fall on the sabbath, as sometimes it must, how could the flesh of the Passover be roasted with fire, without breaking the commandment *not to kindle fire* on the sabbath day? From all these considerations it is plain that the command to keep the seventh day for the sabbath was not intended to remain in force to the end of the world, but only, until the end of your temple worship and political government; so that now one day in seven is to be observed; and Christians, by keeping holy the first day of the week, in remembrance of the resting of Jesus Christ from his work of redemption, do actually obey the moral part of the fourth commandment.

With respect to the Passover, I have only to observe, that as it was instituted to keep the deliverance of the Israelites from the slaughter of the first-born of Egypt in remembrance, when that deliverance itself is no more to be mentioned, the observance of the Passover can be no longer necessary. You call the Passover the

Passover of Cakes; will you tell me why you call it by this name, and in what manner the Jews keep the Passover?

With regard to what St. Jerome says, I have nothing to observe: we acknowledge you to be Jews, the descendants of those who came out of Egypt. I imagine you must have in some way mistaken St. Jerome's meaning, and I should like to see that part of his work to which you refer. But you are wrong in supposing that the London Society is labouring in vain. Several of your nation have become Christians, and some of them learned and wealthy Jews; and they have become Christians, because their minds have been convinced that Jesus Christ is the true Messiah, and Christianity the true religion. So strong is this persuasion in the minds and hearts of some, that at this very time six converted Jews are preaching the

Gospel of Christ to their Jewish brethren, and it is probable that more will do the same in the course of a short time. As to robbing the Society of money, this is quite a mistake; no money, or reward, or premium, is offered to any Jew to induce him to become a Christian, so that he will gain nothing by the change in this world, but he will gain eternal life in the world to come. Our object is to do good to your souls, and, under the blessing of God, to lead you to believe in Jesus, that you may be saved from the wrath to come. And the Society do not take needy orphans only under their care, for most of the children in their schools are brought by their parents and placed under the charge of the Society, because the parents know it will be for the good of their children to be taught in those schools.

[To be continued.]

PROCEEDINGS OF THE LONDON SOCIETY.

GIBRALTAR.

EXTRACTS FROM THE JOURNAL OF THE REV. C. NEAT.

THE Journal of the Rev. C. Neat, from Dec. 19 to Jan. 20, has been received, enclosed in a letter dated Feb. 5th, in which he thus writes:—

Enclosed is a copy of a written correspondence between == and myself. He is certainly a diligent enquirer. May our God direct his mind and heart to the Saviour. He was with me more than two hours yesterday, conversing with much earnestness and candour upon the momentous truths of the Old and New Testament. I was enabled to point out to him the testimony of Moses to Christ, and to vindicate passages in the Old Testament from the erroneous opinion of the Jews. As the

packet will sail early to-morrow morning I shall not have time to write out and copy the conversation, and must defer sending it until the next opportunity. At the conclusion of our interview I proposed some questions to him in writing, and he will reply to them in the same manner. He was evidently much perplexed by Ps. xl. 6—8, which was adduced to prove the sacrifices of the Mosaic dispensation to have no essential efficacy, but a typical reference to the Messiah.

We select the following extracts from his Journal, as the most interesting, not having room for the whole.

Dec. 27, 1823. We met * * *, and found him obstinately attached to the oral law. All our efforts to convince him seemed useless. "Who is sufficient for these things?" It is asto-

ishing and affecting to perceive the tenacity of some Jews with respect to that refuge of lies, in which they attempt to screen themselves from the light and glory of the truth concerning the Redeemer. May he reveal himself in their hearts as he did in St. Paul's, and then all will be well.

* * *

Jan. 10. This morning I saw a Barbary Jew whom Dr. Clarke had attended on a sudden emergency of sickness. I gave him a tract No. 9, and a card. His son, a lad about 15, desired some books. I had a few with me. These he gladly accepted, and I promised to call with more.

* * *

Jan. 17. I took some more tracts to the Barbary Jew. He was very thankful. I found another Barbary Jew with him. He desired tracts, and actually snatched them out of my hand. When he obtained some, he sat down without ceremony and read with great eagerness No. 39, in Hebrew. Their little knowledge of English did not admit of much conversation, but their simplicity and thankfulness pleased me much.

Jan. 19. == called upon me, according to appointment made on Saturday. When I called on him, I found the life of Mr. Frey in his room, together with many of the tracts of the Society. He really appears to be seeking the truth. We conversed a long time to-day, but with much difficulty, owing to his incapability of expressing himself in English. He referred to Isa. lii. 1, and wanted to know who were the uncircumcised and the unclean. After enquiring, whether he thought that prophecy related to the times of Messiah, and receiving his opinion in the affirmative, I told him, the ungodly and unbelieving were the uncircumcised and the unclean; and that in the time when the prophecy shall be fulfilled, the inhabitants of Jerusalem would all experience what Zechariah predicts, (Zech. xii. 10.) This text attracted his fixed attention, and he was evidently confused. He first said, that Israel was the pierced one. I replied, that God only could be said to pour out the spirit of grace

and supplications; and that the *very person*, who promises to effuse this spirit, declares, "They shall look on *me*, whom they have pierced." Consequently it must be a Divine sufferer upon whom their attention is to be fixed; and that person is Jesus of Nazareth, whom the Jews caused to be pierced and nailed to the cross. To avoid this conclusion == quibbled upon the word קרך saying, it meant to thrust through with a sword. We referred to the Lexicon, and he was constrained to own, that to pierce in any way, as by nails through the hands and feet, suited the signification of the word. But he denied its application to Christ, whom he affirmed to have been *hanged*, and not *crucified*. I maintained, upon the testimony of the Evangelists and of heathen historians, that Jesus was crucified by the Romans, at the instigation of the Jews. He then changed his ground, and tried to exculpate the Jews from the guilt of that act, and to divert the application of the prophecy from Jesus, seeing that he was pierced by the *Romans*, and not by the *Jews*, and consequently that he is not the person upon whom the Jews are to look and mourn. I reminded him of the words of the multitude, "His blood be upon us and upon our children," and that the *accessary* as well as the *principal* of any murder was alike guilty; so that on this ground the Jews had really pierced the Son of God. He could not argue further, and said he knew the meaning of the *passage*, which he would shew me on another occasion.

How great is the influence of early prejudices, and how awful the judicial blindness which has happened to Israel. Here is a young Jew, who is evidently seeking after something better than his own religion, and yet the power of tradition and of early opinions is so great, that he mistakes one of the clearest predictions, because it was adduced in connexion with an argument to disprove the perpetuity of circumcision, and to show that Jerusalem is to be inhabited by converted and believing Jews, circumcised in heart, at the latter day. I could almost have wept over him. It was

truly affecting, to behold a young man so amiable, and apparently serious, involved in such a labyrinth of error. I pray God to shine into his mind. The case of the Jews certainly proves the absolute necessity of divine influence in order to conversion. It is "not by might, nor by power, but by my Spirit, saith the Lord of hosts." ==, at his departure, left a series of questions in Spanish for me to answer.

INDIA.

LETTER FROM T. JARRETT, ESQ.

THE following interesting communication respecting the supposed discovery of the long-lost Ten Tribes, has recently been received from Thomas Jarrett, Esq., Acting Secretary to the Madras Corresponding Committee; dated Madras, Sept. 19, 1823.

I trust my letters of the 2d and 8th October, 1822, and 1st March, 1823, will have reached you long ere this. You have been led to expect by them some account, 1st. Of the tombstone of one of the "Beni-Israel." 2d. The claims of the Black Jews to the copper-plate forwarded to England by the Rev. Dr. Buchanan. 3d. The Diary of Mr. Sargon up to the 3d August, 1822; and, lastly, the account of his mission to Cannanore, in search of the "Beni-Israel," or long-lost ten tribes. I shall, in this communication, however, commence with the latter, as the most interesting.

After his marriage, Mr. Sargon arrived at Cochin on the 10th March, having received the requisite letters of introduction for Cannanore, and the instructions for his guidance, copies of which I have the pleasure to subjoin, marked A to D,* inclusive. When on the point of quitting Cochin, he transmitted such information respecting that race, as he had obtained in the interval. This I likewise

enclose, marked E, which with the list and remarks that accompany it, will be found interesting; and it is of the more value, being the first written account we have obtained of a portion of these people being employed in the Bombay army. Those entered in the list, and which are only one-third of the number in the battalion, belong to the 9th Regiment Bombay Native Infantry, and are of all ranks in that regiment. They have Hebrew names, as explained at the foot of the remarks, and with terminations similar to those of the people among whom they have long dwelt. They are generally stated to be from Bombay, and one man from Concan. They observe the sabbath, and when not employed on public duty keep to themselves. They are circumcised, but the supposition that the Mussulman Moolah circumcises them, is neither borne out by the information we have already obtained, or the fact that where circumcision is practised amongst Jews, the Moheb, or circumciser, must be a Jew. It is to be regretted, that no further particulars could be procured, the regiment being then at Bombay.

In regard to the termination "jee" to their names, it is used by the Parsees that reside among us, the remains of the ancient worshippers of fire, who, like the Jews, driven from their conquered country, Persia, settled subsequently in Guzzerat, whence they again spread themselves, and are to be found in many of the commercial towns of note in India. They are numerous in Surat and Bombay, from which latter place these Beni-Israel are stated to have come. Though it is very probable the Beni-Israel may be discovered in Guzzerat (that province so fertile in sects of various denominations) in numbers, where the Boras, men like the Afghans, Mahomedans in religion, and Jews in features, also reside.

I come now to Mr. Sargon's visit to Cannanore, with whose information we have every reason to be satisfied. This is detailed in the enclosure marked F, where the following important particulars, among others, are stated: 1st. These people, in dress

* The more interesting parts of these enclosures, and of the others mentioned afterwards, will be inserted in a future number.—ED.

and manners, resemble the natives so as not to be distinguished from them, but by attentive observation and inquiry. 2d. They have Hebrew names of the same kind, and with the same local terminations, as the Sepoys in the 9th Regiment Bombay Native Infantry, already described. 3d. Some of them read Hebrew, and they have a faint tradition of the cause of their original exodus from Egypt. 4th. Their common language is the Hindu. 5th. They keep idols and worship them, and use idolatrous ceremonies intermixed with Hebrew. 6th. They circumcise *their own* children. 7th. They observe the **כִּפּוּר**, Kippoor, or great expiation-day of the Hebrews. 8th. They call themselves "Gorah Jehudi," or White Jews, and they term the Black Jews "Collah Jehudi." 9th. They speak of the Arabian Jews as their brethren, but do not acknowledge the European Jews as such, because they are of a fairer complexion than themselves. 10th. They use the same prayer as those of whom we have already heard, namely, "Hear, O Israel, the Lord our God (Jehovah Elohim) is one Lord, (Jehovah)." Deut. vi. 4. 11th. They have no Cohen, (priest,) Levite, or Nasi among them, under those terms, though it appears they have elders and a chief in each community, who determine in their religious concerns. 12th. They expect the Messiah, and when he comes, that they will all go to Jerusalem; that the time of his appearance they think will soon arrive, and their return, at which they would much rejoice, since at Jerusalem they would see their God, worship him only, and be dispersed no more.

From the preceding, therefore, I think it is fair to conclude, that Mr. Sargon's account of these people is sufficient to prove them "Israelites," and not Jews of the two tribes and a half; and to distinguish the race, as well from the White Jews, as Black Jews at Cochin; and that it does not consist of a bare description of a people observing certain Jewish customs, but contains evident marks of such as have descended from the parent stock at one time or other; and probably,

from all the circumstances, we may safely include them among the offspring of the long-lost ten tribes: though, if we are to believe Esdras, (xiii. 40, 41,) "The ten tribes went into a further country where never mankind dwelt." Conceiving them, however, to be Israelites, their idolatrous practices are evident; they invoke Ramah, (which is only another name for the Indian Camah,) the deity of love, who was produced from the egg the serpent they adore holds in his mouth; and although whilst performing their idolatrous ceremonies they call upon Jehovah, the God of Israel, yet their idolatry is sufficiently marked by the existence of the idol among them, to fulfil the prophecy of Moses the man of God, (Deut. xxviii. 64,) who denounces the judgments of the Lord against them; "The Lord shall scatter thee among all people, from the one end of the earth to the other, *and there shalt thou serve other gods, which neither thou nor thy fathers have known, even wood and stone.*"

In regard to the list of the names of the places where Beni-Israel are stated to reside, given by Moosajee and Isajee, inserted at the foot of Mr. Sargon's Report, as it was requisite to obtain some clue to their discovery, Mr. Sargon was requested to extend his inquiries, and has accordingly since transmitted three lists of villages, which he says he obtained from a very intelligent person, the free servant of a Black Jew at Cochin, who has been in the practice of passing through them, going and coming, upwards of fifteen years: they form the enclosure marked G. On comparing these with the other list, a number of places which that list does not contain will be observed, and some of the same name differing in the pronunciation, are so expressed in the orthography. In each of these villages, this person says, a portion of the Beni-Israel reside, but is not prepared to state the number; he supposes, however, (with the exception of Bombay, where more are to be found,) that there may be from ten to sixty families dwelling in each; but that they have been so long connected with the Heathen, that they

have followed them in almost every usage, and that he could scarcely perceive any difference between the Hindoo women and those of the Beni-Israel, in those parts.

We trust we shall be able, next year, to depute Mr. Sargon again among them; and although we do not expect much additional information to prove these Beni Israel to be of the long-lost ten tribes, yet we may look for varied accounts, that may reflect light upon each other, which we shall have much satisfaction in communicating to your Committee.

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FRANCE.

EXTRACT OF A LETTER FROM MONS.
C. ROSTAN.

THE London Society has received a communication, under date 20th Dec., from Mons. C. Rostan, of Paris, from which we extract the following remarks:—

The report of the labour of your Society is gradually spreading, and has been the means of bringing us into connexion with several friends of Israel in this country. Thus the number of such as pray for the peace of Jerusalem increases from day to day, and Christians in France begin to be aware, that the peace of Israel is the peace of the earth. You will judge of our hopes of success from the letter annexed, which I transmit to you. The Valley of Munster, of which the venerable Christian, Mr. Batzweiler is Minister, is a very important point with respect to operations amongst the Jews in France. We shall invite him to form, in his congregation, if possible, a Committee of friends of Israel. In that valley Wintzenheim is situated, which may be called the French Jerusalem, because its population, and that of the vicinity, is almost entirely Jewish. It is the chief place of their seven great consistories. The Valley of Munster, one of the most fertile in Alsace, is almost exclusively the property of Jews, either as free-

holders or tenants; how much good, therefore, may be done by a judicious dissemination of your tracts, especially in German and Hebrew.

The letter referred to contains, among other observations, the following:—

It is not in my power to express the feelings which your last letter produced in my mind. Many years ago I anxiously wished to see that which is done in our day. I always took a cordial interest in the diffusion of the light of Christianity among the Heathen nations; and I cannot therefore now remain silent, but exhort all who surround me to attend to the signs of the times, and to co-operate, as far as they are able, in the advancement of the kingdom of God, both among ourselves and among other nations. During these latter years I have also received contributions in aid of the Bible and Missionary Societies in Colmar, Basle, Paris, and other places.

As the kingdom of God is every where extending itself, and as the number of genuine Christians, who make it their endeavour to spread the knowledge of the truth good will and brotherly love, is on the increase, my satisfaction, my gratitude and the fervour of my prayers, are more and more strengthened; and at every divine service, especially *on the first day of every month*, my supplications and those of my believing hearers ascend to God and our Lord Jesus Christ, that he will vouchsafe to anoint with his Spirit, and to support by his power, all the worthy individuals, who are actively engaged in promoting his kingdom in the world. Your invitation, therefore, to offer up prayers in behalf of the people of Israel, has been very welcome to us, and we shall gladly unite with you in this labour of love. We wish to be informed whether the money, transmitted by Mr. Krapf, tutor at Strasburg, to the venerable Missionary Society at Paris, is in part employed for the purpose of aiding the conversion of the Jews. If so, we rejoice; but if not, I shall take care to open a separate fund for that purpose.

GERMANY.

ELBERFELD MISSIONARY SOCIETY.

ADVICE has been received that the Missionary Society already established at Elberfeld has specially turned its attention to the promoting Christianity among the Jews. The address of the Society, which has lately come to hand, states its plan to be, first, the general object of diffusing the Christian religion amongst them; and secondly, to facilitate their conversion individually, by removing economical difficulties and hindrances.

It proposes, first, to circulate the Scriptures, tracts, and other publications, to enlighten and instruct them, and as opportunity is afforded, to unite them to the Christian church by baptism, after a sufficient trial for the purpose of ascertaining that the parties apply for baptism upon proper motives; and after an engagement on their part, that they will provide for their own maintenance and support after baptism.

And the Society proposes, secondly, to afford temporal relief to those Israelites who, through their predilection for Christianity, have thrown off their former connections, and are thereby deprived of the means of supporting themselves.

EXTRACT OF A LETTER FROM BARON
BLOMBERG.

UNDER date of 31st of Dec. 1823, the venerable Baron Blomberg, to whom, under God, the Society at Detmold principally owes its existence, thus writes to the Foreign Secretary:—

Thanks be to God, we have not been left totally without a blessing. Seven proselytes, partly the fruit of Mr. Petri's journey to Hamburg,

partly recommended by others, have been forwarded by us to the institution of Count von der Recke. Another Jew, a native of B——, a hopeful young man of talents, who was a Jewish teacher at C——, preached, while so occupied, public sermons, exposing the superstitions of the Jews, and endeavouring to introduce the genuine Mosaic religion among his brethren. Having heard of our Society, and read one of our printed publications, he felt desirous of becoming a Christian. He applied to us in the month of November, and asked for instruction and baptism. I sent him to M——; and on the 21st of this month, he was baptized. On that solemn occasion he made a profession of his faith, during which he was himself deeply affected, and drew forth tears from those who were present. Of this young man I entertain great hopes that he will become a chosen vessel, to bear the name of the Lord among the children of Israel. Our small funds indeed have been exhausted to the extent of fifty dollars for this individual; but instead of complaining I give thanks to the Lord for the blessing. We have also in our neighbourhood several young Jews, and among them some teachers, who have a cordial desire after Christianity; *but, instead of encouraging, we are obliged to restrain them, until we see a way opened for their support.* For as soon as they have come to a determination to embrace Christianity, they are excluded and abandoned by their relatives, and left in utter poverty.

And on Feb. 12, he thus writes:

In my last letter I gave you some information respecting a young and hopeful Israelite, who at the time, when he was a Jewish teacher at C——, preached public sermons against the Jewish superstitions, and endeavoured to bring his brethren back to the old and pure Mosaic religion; and who, having met with some publications of your Society, thereby was convinced of the truth of the Gospel, and brought to the resolution of publicly embracing Christianity. Since his baptism at M——, on the 21st of December, he preaches Christ undauntedly, and has a fervent desire to communicate

to his brethren the glad tidings of the Saviour. As he is possessed of all the qualifications of a missionary, I have recommended him to the Posen Society.

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EXTRACT OF A LETTER FROM MR.  
RICHARD SMITH.

A LETTER has been received from Mr. Richard Smith, dated Dresden, March 10, in which he thus writes:—

The young man I mentioned in my last, has since been baptized. The baptism was attended by many of the first people in Saxony. Prince Victor de Schonburg Waldenburg, the Counts Einsiedel, Dohna, the Privy Counsel von Globig, his brother, Dr. Ammon, the Countesses Dohna and Hohen-thal, and many others were present as sponsors. The service was performed with great solemnity, which I hope has made a deep and lasting impression upon the mind of the young man. Madame Schmidt, who is indefatigable wherever any good is to be done, and from whom I shall inclose you a letter, succeeded in procuring him a situation in the town, before the baptism took place, and he appears to give every satisfaction. Two more will soon be baptized, and other candidates also are receiving Christian instruction.

The great difficulty is in providing for so many; for the next two there is a prospect. A few days ago I received a letter from Professor Tholuck, in which, among other things, he says, that the friends in Berlin are about to form a separate Society, for the purpose of granting temporal succour to baptized Jews. Certainly some sort of an asylum ought to be provided, but upon this subject I shall say more at some future period. I shall leave this place in a few days, and hope to reach London in May; if possible by the meeting. I have procured several letters of recommendation from a pious young French gentleman I met with, and shall therefore return by way of France, and make use of them. One town he wished me particularly to visit, as he says, there are more Jews residing there than in any town in France. He gave me a letter to the Protestant

minister. I have prepared some books, tracts, &c. and shall make several stoppages as I pass through Germany.

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POLAND.

LETTERS FROM MESSRS. M'CAUL AND
BECKER.

THE following communications from Messrs. M'Caul and Becker, dated Warsaw, Feb. 28, will convince our readers that the blessing of God still accompanies their labours, and that He is gradually preparing the minds of His long rejected people for that day, when they shall return in repentance and humility to the Lord their God, and to David their King. Mr. M'Caul thus writes:—

You may see from the annexed letter of dear Becker, how the Lord has opened a way, which we have long wished for, but dared scarcely to hope. We have long thought that one of the best possible means of forwarding the views of the Society, would be to have a public worship whither the Jews might come, where they might hear the law and the prophets explained to them according to the mind of the Holy Ghost; and where their whole attention might be directed to what they heard, without being distracted by thinking what they should answer, and how they might object to that which your missionaries delivered to them. In a word, we thought that "the foolishness of *preaching*," was the best means of evangelizing the Jews. But how was this to be effected. If we had opened a separate place of worship, all their prejudices would have been awakened, the hatred of the rabbies would have been excited, and most probably an anathema would have been thundered out against all, who might have the courage to visit such places of worship; not to mention that the opening of them would have been attended with the greatest difficulties. But here, when all human wisdom and contrivance must have failed, God has stretched out his arm; He has said, Let there be light, and all the darkness, all the difficulties

have vanished; our way is made plain and straight. The Count Paë (Patz) is willing to build a church for the use of his Scottish and German colonists, and to confide the conducting of public worship to one of your missionaries, who understands English and German. Here then are both a church and a colony without any expense to the Society. A church where the Jews may attend and hear the way of salvation, a colony where they may learn the means of support. It is only for the Committee to decide, whether these things, offered by Providence, are to be made use of. My own opinion is, that they ought to be tried for one year, at least. But if these things be advantages, it is not in one place that they are to be enjoyed, the Lord has opened the whole kingdom. During Mr. Becker's absence, I had much conversation with M. Diehl, senior of the reformed churches. He at last consented to our having a German *service for the Jews*, on Sunday afternoon. On Sunday, 22d Feb. we had the first service. I was of opinion, that the church of England service and forms should be observed, as best calculated for the Jewish people, and most meeting the wishes of the Committee. Accordingly the Rev. Mr. Hoff read prayers in German, and the Rev. W. Becker preached from Josh. i. 9, "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein," &c. In order not to defeat our own object, we were obliged not to make it known, as exclusively intended for the Jews. We thought it more prudent to let them consider it as a Christian worship, to which we invited them. Owing to this there were but two Jews present; but yesterday, when Mr. Hoff preached, there were *five*. The text was, Prov. xxx. 6, "Add thou not unto his words, lest he reprove thee, and thou be found a liar." One of the Jews present told me this morning, that he was affected beyond measure. He had never before been in a Christian place of worship. The reading of the Psalms and Lessous pleased him very much. He said, Now the Jews might see what true Christianity is, and where it comes

from—out of the Bible. He thought that thus must the old Jewish service have been, when the priests read the law and pronounced the blessing upon the people. I know that your Committee will not despise this day of small things, but that they and all the friends of Israel in England will pray, that this small beginning may be enlarged, like the cloud of Elijah, which at first arose, in size no greater than a man's hand, but soon grew so great as to cover the whole heaven, and was sufficient to water the whole land, and that the heaven which may proceed from this *first* Christian-Israelite congregation may leaven the whole lump. But this is not all. The Lutheran consistory have offered to my brethren Wendt and Hoff to allow them the same advantages, wherever they take up their stations. So that with the Lord's blessing we may soon hope to see more than one Israelitish church spring up. In the mean time Wendt has also made a short journey, the account of which you shall have in his own words. I must also add, that Mr. Hoff is now preparing two Jews for baptism; a Jewess is receiving the same preparation from me, and another Jewess will soon commence.

Mr. Becker writes as follows :

On the 28th of Jan. Mr. O'Neill and I set out from Oletzko, and arrived at Philippowo in Poland. In the evening a number of Jews came together in the Jewish wirthshaus, where we stopped. After lifting up my heart to the Lord to put words into my mouth, and for a blessing upon those words, I addressed them in the following manner: The Christians, by persecuting and spoiling the Jews, have contracted a great debt, but they see now that the Jews are their brethren, that they have done very wrong, and they wish to repay this debt. The manner in which the Christians wish to do this is, by communicating to the Jews that book, in which they themselves believe, and in which salvation is made known. If the Jews will receive this book, well; if not, then the Christians have done their duty, and the Jews will be alone answerable. One of them answered me,

But how is it that you do not keep every thing commanded by Moses? (referring to things prohibited to be eaten.) I told him, These things, as well as circumcision, are only enjoined *to you*, as children of Abraham; but to us, who are not descended from Abraham, they are not, and if you think we do not keep the proper sabbath-day, it is, because we keep that day on which the Messiah rose from the dead. I then told them that the Messiah was to be made an offering for sin, that he must have come before the seventy weeks of Daniel had expired, and before the sceptre departed from Judah, and that, therefore, none but Jesus Christ could be the true Messiah, &c. The wife of the Burgo-master told me that some of the Jews said, if any of the rich Jews would make a beginning they would all be baptized.

At Baclartzewa, the next place we came to, we had another opportunity to speak to the Jews; found a copy of the Prophets sent there by Mr. Horn, and distributed tracts among them as at Philippowo.

Mr. Becker then gives an interesting account of their visit to the Scotch colony at Ratzka, the same in substance as that contained in Mr. O'Neill's letter, (p. 157,) and after expressing the great joy manifested by our countrymen, at the prospect of again having amongst them the preaching of the word of God, and the administration of the Christian ordinances, he thus continues:—

As for Jews, they are no less numerous there than in other parts of Poland, great numbers living in towns and villages at no great distance around, and therefore it would be a good place for a missionary station, and besides the Scotch colonists, there are also a great many Germans, to whom one might be useful on the Lord's day. The proprietor of the estate, General Count Patz, formerly promised to the colonists to build them a church, which I understand he is willing to do still, if one of us would come there.

RUSSIAN POLAND.

EXTRACTS OF A LETTER FROM MR. J. C. MORITZ.

UNDER date of Dubno, Jan. 25, 1824, Mr. J. C. Moritz writes to the Secretaries as follows:—

You will rejoice to hear that the young Jew mentioned in my last has actually gone to St. Petersburg, has been cordially received by the friends of the kingdom of Christ there, and for tuition placed under the care of our missionary friend, Rev. Mr. Saltet, who is preparing him for holy baptism. I have received a most delightful letter from this young man, in which he expresses his hearty joy and gratitude, at the great mercy which the Author of our salvation had been pleased to bestow upon him. The young Jewish tutor, Mr. —, is still here, as no decisive resolution has been yet taken about his going to St. Petersburg, although information has been given me that his Hebrew translation of the Epistle to the Ephesians deserves great praise. I don't know what will become of him; he has already had to undergo severe persecution, so that he has been obliged for a time to desist from visiting me; and I am much concerned about him, fearing lest the good seed be entirely choked. On account of the measures of the rabbies and the Rahal, no Jew now ventures to come to my house. These engines of Satan have gone about from house to house, and wherever they found any of our books, they have made an *Auto-da-fé* of them!

SUBJECT of the Typical Lecture, at the Episcopal Jews' Chapel, on Sunday Evening, May 2.

THE CLEANSING OF THE LEPROSY.

✠ The Baptism of a Converted Jew is expected to take place after the second lesson.

Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.

CONTRIBUTIONS TO THE LONDON SOCIETY.

A. B.	by Messrs. Seeley and Son.....	1	18	0
Bingham, Mrs., Holbeach	(Hebrew Testament)	1	0	0
Box in Society House.....		1	3	6
Berkeley, Miss, 49, Woodburn Place.....		10	10	0
Bevan, Rev. Fred. Carleton-rode, Norfolk.....		10	0	0
Byard, Miss, collected by her.....		0	10	6
C. M. L. collected by her.....		2	15	0
Dickinson, Rev. J. H., Blymhill, Staffordshire, collected by him....		0	13	6
Do. Mrs. produce of Jew Box		1	6	6
Edwards, Mrs. Ann, South Cerny, near Cirencester		1	1	0
Fancourt, Miss, collected by her		1	15	0
Friend, by Mrs. Dyke		1	0	0
Friend at Ludlow		0	5	0
Friend, by Rev. D. Ruell		1	0	0
Gratitude, an humble Offering of, by Messrs. Hatchards		2	12	0
Hopkins, Miss, collected by her.....		1	11	0
Jones, Rev. Thos. South Cerny, near Cirencester		1	1	0
Lady, by Rev. R. Arundel.....		2	2	0
L. Mrs.....		1	0	0
Malpas, Miss, Knightsbridge, collected by her		3	13	4
Owen, Miss, Fulham.....		1	1	0
Sargent, John, Esq., Lavington-house, Sussex.....		5	5	0
Tomlin, J. C. Esq., Clithero, near Blackburn.....		2	8	0
Turner, I. F. Esq., Cold Overton, Oakham, Rutland		10	0	0
Wilcockson, Miss, Blackwall, near Wirksworth, by Rev. R. Gell ..		1	0	0
Williams, Mrs. Robt., Grosvenor Square, collected by her		9	3	6
Abingdon, by Mr. J. Fletcher		3	6	0
Bath Ladies, by Hon. Mrs. Strange				
	For General Purposes	151	15	6
	Do. Sale of Ladies' Work ..	73	2	0
	Hebrew Testament	20	0	0
		244	17	6
Bedford, by Rev. H. Tattam		10	12	10
Berwick, by Mrs. Ainslie		17	0	0
Beverley, by Miss H. Lee		21	1	0
Birmingham, by Mrs. Hurd		13	0	0
	by Jos. Fred. Ledsam, Edgbaston...(Don.) ..	10	10	0
Bolton Ladies, by Miss Ainsworth		52	0	0
Boston, Lincoln by Mr. Conington		27	19	9
Bradfield, by Rev. H. Stevens		5	10	0
Bradford, by Mr. W. Wood				
	For General Purposes	29	11	6
	Hebrew Testament	4	3	6
		33	14	6
Bridgnorth, (Rev. R. Cox, Vicar) collected after a sermon, by Rev. W. A. Evanson		15	0	0
Brighton, by Mr. and Mrs. N. Kemp				
	For General Purposes	52	7	0
	Hebrew Testament....	6	11	4
		58	18	4
Bristol, by Rev. W. L. Glover		60	0	0
	by do. Legacy of the late Miss Fripp, deducting Duty.....	540	0	0
Caerwys, Holywell, Flintshire, by Rev. R. Richards		6	0	0
Cambridge, by Rev. C. Simeon		210	2	10
Cambridge Undergraduates, by W. Sharpe, Esq.		30	13	6
Carlisle, by Mr. J. Brown		37	14	6
Chelmsford, by D. F. Harridge, Esq.....		5	0	0
Chester, by Rev. W. Clarke		72	8	8
	by Rev. R. McGhee....(Hebrew Testament)	7	16	6

Clewer,	by Mrs. Davis	10	2	2	
Darowen,	by Miss Richards	5	0	0	
Derby,	by Rev. Robt. Simpson, 1823—4	173	17	5	
	Do. 1824—5	18	2	7	
Dorchester Ladies,	by Rev. J. L. Jackson	47	2	0	
	by Misses A. & H. Spratt, Sherborne	10	0	0	
Exeter Ladies,	by Miss F. E. Woollcombe	26	14	6	
	Do. omitted last month	27	2	9	
Falmouth,	by Mrs. Saverland				
	For General Purposes	7	17	0	
	Hebrew Testament	3	3	0	
		11	0	0	
Gainsboro',	by Miss Nettleship	14	0	0	
Gloucester,	by A. Maitland, Esq.	65	14	0	
	Produce of Sale of Ladies' Work	107	3	0	
Goathurst, near Bridgewater,	by Miss Parsons	3	10	7	
Gosport,	by Rev. Richard Bingham, jun.	5	6	9	
Guernsey,	by G. Dobree, Esq.	60	12	3	
Helstone,	by H. M. Grylls, Esq.	21	2	2	
Hereford Ladies,	by Mrs. Love	25	0	0	
Huddersfield Ladies,	by Miss Chippindale	50	0	0	
Hull,	by Mr. John Hudson, jun.	72	19	7	
Ireland,	by Rev. W. Bushe				
	For General Purposes	780	10	10	
	Hebrew Testament	29	13	1	
	Palestine Fund	107	11	5	
		917	15	4	
Ipswich,	by Rev. J. T. Nottidge	18	8	8	
Kendal,	by E. Tatham, Esq.				
	For General Purposes	51	0	7	
	Hebrew Testament	5	5	0	
		56	5	7	
Keovil, near Trowbridge, Wilts,	by Rev. R. Lugger	7	14	5	
Kettering,	by Miss Greene	(H. T.)	4	13	0
Kimbolton,	by Mr. Islip	1	10	0	
Kirton in Holland,	by Rev. J. Spence	6	11	0	
Lancaster,	by G. Burrow, Esq.	56	2	9	
Latchford, Warrington,	by Rev. W. A. Allix	19	13	0	
Lcds,	by Mrs. Jos. Dixon				
	For General Purposes	41	18	0	
	Schools	0	10	0	
	Hebrew Testament	7	12	0	
		50	0	0	
Lichfield,	by Mrs. Salt	3	17	2	
	by Mr. W. G. Bird	3	1	0	
Lincoln,	by Mrs. Fowler				
	For General Purposes	16	10	0	
	Hebrew Testament	2	1	0	
		18	11	0	
Littlebury,	by Rev. H. Bull				
	For General Purposes	3	17	0	
	Hebrew Testament	3	3	0	
		7	0	0	
Liverpool,	Wm. Simmonds, Esq.				
	For General Purposes	227	14	0	
	Schools	3	10	0	
		231	4	0	
London :					
	Bentinck Chapel, by Rev. B. Woodd	7	5	6	
	Blackheath, collected by a few Friends	1	14	0	
	Do. Jew Box	(Schools)	0	9	0
	Blackheath Ladies, by Hon. Mrs. Foy	55	0	0	

London :

Camberwell, Peckham, Walworth, &c. by Miss Collins	11	3	0
by Miss Waltham	12	16	6
Clapham, by J. Wilson, Esq.	130	0	0
Episcopal Jews' Chapel, Bethnal Green Ladies, by G. T. King, Esq. (Foreign Missions)	174	5	9
Hackney and Clapton Ladies, by Mrs. Barker	7	10	6
Islington Ladies, by Mrs. Scott	34	1	0
Kensington, by Mrs. E. Stevens	3	3	0
Oxford Street, by Mr. G. Poland	2	9	0
Pentonville, by Miss Davis	12	8	0
by Miss De Courcy	3	8	0
by Miss Stillwell	1	2	0
St. John's Chapel, Bedford-row, by Miss Brooks	9	1	10
by Rev. D. Wilson	142	2	6
Walworth, by Mrs. Sundbeck	3	6	0
Wanstead, Miss E. Saunders, collected by her	1	6	0
by Mrs. Prance	3	2	0
Malvern Wells, by Mr. G. Phillips	5	0	0
Manchester, by S. Moxon, Esq.	56	8	10
Do. Ladies by Do.	14	6	6
Marston Sicca and Quinton, by Rev. J. Buddell	4	4	0
Measham, (Rev. Mr. Malpas), collected after a sermon, by Rev. L. Richmond	12	15	0
Melton Mowbray, by Miss F. Stokes	17	13	0
Newbury, by Mr. W. Roe	15	0	0
Newcastle-on-Tyne, by John Fenwick, Esq.	24	7	0
Nottingham, by Mr. B. Maddock	60	0	0
Oxford, by Rev. J. Hill	19	10	7
Penlan, Glasbury, by Mrs. Jones	1	12	0
Penryn, by J. Manderson, Esq.	14	0	0
Pertenhall, by Rev. I. K. Martyn	10	0	0
Portsea, by Rev. E. Benwell	37	5	5
Portsmouth Ladies, Box Association	7	5	0
Potton, by Mrs. Whittingham	15	19	6
Reading, by Mrs. French	19	3	6
by Miss Hooper	18	11	0
Richmond, Surrey, by Rev. Mr. Camidge	29	4	0
Rochester, by Rev. T. W. Staines			
For General Purposes	3	0	0
Hebrew Testament	0	5	0
	3	5	0
Rowley Regis, (Rev. G. Barr, Curate) collected after a sermon, by W. A. Evanson	8	9	0
Scotland :			
Greenock Female Association, by Rev. J. Scott, D.D.	20	0	0
Jedburgh Ladies, by Rev. P. Young	12	18	6
Perth Ladies, by Rev. A. Pringle, D.D.	27	8	7
Sundries by Rev. L. Richmond	34	10	0
Do. Do. for Hebrew Testament	199	6	8
Do. Do. for Palestine Fund	5	5	0
Shaftsbury, by Mr. J. Upjohn			
For General Purposes	1	3	5
Jew Box (Schools)	0	2	1
Hebrew Testament	0	10	6
	1	16	0
Shrewsbury, by Mr. R. Gray	12	1	4
by Rev. J. Langley	44	14	4
South Collingham and Langford, by Rev. Wm. Woolley	20	3	0
Spratton, Northamptonshire, by Miss Bullivant	4	1	0
St. Albans, by Miss Wheeldon	4	0	0
Stamford, by Mr. George Ford	3	10	0

Stainton Hall,	by Mrs. Loft	2	12	0	
	by Miss Loft	0	18	0	
Sudbury, Suffolk,	by Miss Dupont	14	10	0	
Tamworth, (Rev. F. Blick) collected after a sermon by					
	Rev. L. Richmond	32	0	0	
	by Miss Blick				
	For General Purposes	30	7	8	
	Hebrew Testament	0	5	0	
			62	12	8
Tetbury,	by Miss Overbury	4	0	0	
Thorne, Yorkshire,	by Miss E. Benson	2	14	10	
Tiverton,	by Mrs. A. Ware	7	0	0	
Tunbridge Wells,	by Miss Fry				
	For General Purposes	19	5	6	
	Hebrew Testament	2	2	0	
			21	7	6
Tutbury,	by Mr. John Wolfe	9	10	0	
Upwell,	by Mr. J. Egan	2	10	9	
Walton on Trent, (Rev. E. Blick) collected after a sermon by Rev.					
	L. Richmond	3	6	0	
Wednesbury, Stafford, (Rev. J. Clarkson) collected after a sermon					
	by Rev. W. A. Evanson	10	0	0	
Wellington, Salop,	by Miss Cartwright	10	0	0	
	by Miss Poole	7	10	0	
Wesleyan Methodist,	by Rev. Jabez Bunting	21	0	0	
Westbury,	by Mrs. Haynes	12	10	6	
Wigan,	by R. Bevan, Esq. (Hebrew Testament)	3	0	0	
Wilmington, near Lewes,	by Rev. Wm. Fry, <i>Treasurer</i>	15	0	0	
Wolverhampton, (Rev. Jos. Reed) collected after a sermon, by Rev.					
	W. A. Evanson	12	6	0	
Worcester,	by Rev. D. Morgan	41	14	0	
Workington,	by Miss Jane Bowman	4	12	4	
Worthing,	by Miss Burford (Hebrew Testament)	6	6	6	
Yardley, near Birmingham, (Rev. J. Gwyther, <i>Vicar</i>) collected after					
	a Sermon by Rev. W. A. Evanson	7	13	0	
York,	by Rev. J. Graham	81	1	0	

NOTICES TO CORRESPONDENTS.

Abdiel, has been received and will be inserted.

ΑΣΘΕΝΗΣ's second communication has come to hand, and we shall be happy to give it a place at as early a period as possible, but as our press of matter is considerable, we request the writer's permission to leave out some parts of it, which will not interfere with the line of argument which he has adopted.

Antoura has been received and is under consideration.

We are sorry that we have been prevented inserting the Review of Rabbi Hart Simond's "Arguments of Faith," but hope it will appear next month.

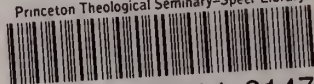
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